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ART. I.—*Circumcision—The Token and Seal of the Abrahamic Covenant.*

To solemnize and confirm contracts, covenants, public edicts, legal records, and international treaties, seals were early used. Writings, sealed and delivered, constitute a high class of evidence, and the obligations therein assumed cannot be evaded, unless by the act of God or by the mutual consent of the contracting parties, or because they are subversive of public policy. We have an instance of their early employment in Jer. xxxii. 9-11: “And I bought the field of Hanameel, my uncle’s son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and weighed him the money in balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open.”

A national flag and a national seal are the symbols of sovereignty. Any record, edict, or treaty, bearing the official seal, must be recognized by the courts, respected by foreign powers, obeyed by the subjects, and faithfully executed by the government. We read in 1 Kings xxi. 8: “So she [Jezebel] wrote letters in Ahab’s name, and sealed them with his seal.” And in Esth. viii. 8: “Write ye also for the Jews, as it liketh

you, in the king's name, and seal it with the king's ring; for the writing that is written in the king's name, and sealed with the king's ring, may no man reverse." Also in Dan. vi. 17: "And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel." And in Matt. xxvii. 66: "So they went and made the sepulcher sure, sealing the stone, and setting a watch." These quotations are sufficient to show the scriptural usage of the term.

When God entered into covenant with Abraham, as the visible representative of the race, he solemnized and ratified the covenant by sacrifice, and confirmed its inviolable sanctity by affixing the seal of circumcision. "This is my covenant which ye shall keep between me and you, and thy seed after thee: Every male child among you shall be circumcised . . . and it shall be a token of the covenant betwixt me and you." (Gen. xvii. 10.) "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." (Rom. iv. 11.)

Whether the rite of circumcision was now for the first time introduced, or had been practiced by nations prior to Abraham, is a question of minor importance, so far as it pertains to its adoption as a seal of the covenant. In the formation of the patriarchal and Mosaic institutions, whatever was adapted to the expression of their higher and spiritual truths, whether found in the phenomena of nature, or in the imagery and symbolic acts of general religion, was seized upon and appropriated. Thus in the Adamic covenant, the sacramental seal—the "tree of the knowledge of good and evil"—grew in the garden, ere its selection for that purpose. The rainbow no doubt existed prior to its appointment as the token of the Noachian covenant. The objects grouped in the seals of governments are generally found elsewhere, and are in the seals combined, and adopted only for specific purposes. So the prior existence of circumcision among the Egyptian priests, and in other nations, does not render it less suitable to convey the spiritual import of this covenant. Whatever may have been its origin, it is now adopted as the seal of the

government of God upon earth, and henceforth becomes the token of the blessings of the covenant. Upon its faithful observance was suspended all interest in its provisions. Not to circumcise every male child was to break the covenant, forfeit its protection, and incur the destroying displeasure of the divine government. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. xvii. 14.)

In the adoption of the sign and seal of this covenant, Jehovah meets the infirmity and necessity of the race. The covenant, in both its branches, had been annunciated on a former occasion, and the passage of the smoking furnace and a burning lamp between the severed parts of the sacrifice was a sign of its establishment; but this occurred while he was oppressed with "a deep sleep" and "a horror of great darkness." It came and went like a troubled vision of the night. It was gradual, shadowy, and fleeting. He and the race needed something more tangible and permanent. A palpable, abiding, and sacramental covenant-signature only could assure them of the divine favor—a signature which, by its institution by Jehovah, and its observance by Abraham and his seed, should serve as a mutual token of covenant engagements. Such a lasting and sensible signature was circumcision.

Again, more explicit instructions relative to the nature of the promised seed was needed both by Abraham and his descendants. This information this rite was designed to impart. Abraham had endeavored to anticipate the purposes of God, by a resort to human and unauthorized expedients. This failed miserably, and introduced discord into his family. Thirteen years of waiting and discipline impress him with the truth that the blessings promised were not to be obtained by nature, but through the promise and by the miraculous seed—the Christ. "For the promise, that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." The admirable adaptation of circumcision to this twofold purpose will be seen as we unfold its spiritual significance.

The import and design of this rite were preëminently spiritual. The promise of spiritual blessings, through Christ, is the kernel and heart of the Abrahamic covenant. Redemption, with its regenerating, sanctifying, and saving grace, is its grand object. Its scope is, therefore, coëxpressive with the true and spiritual Israel. The grace and salvation promised constitute the covenant, which is separable and distinct from, and independent of, all subsidiary additions. All else is secondary, and auxiliary to its earthly development. If this be so, the whole transaction is simple and God-like. But if the securing of temporal blessings be its leading object, then all is involved in inexplicable confusion. Inexplicable, because the order of divine procedure in creation, providence, and grace is reversed, in this subordination of the greater to the less—the eternal to the temporal. Inexplicable, because the animal and its wants are elevated above the intelligent and spiritual part of man. Inexplicable, because it leaves God's Church without a divine charter and an earthly organization for four thousand years of its history.

Against this contracted and degrading view of this grand old covenant, St. Paul most vehemently protests in his unanswerable argument (based solely on the nature and actual results of this covenant) for the one and invariable method of saving sinners—namely, justification by faith alone, through our Lord Jesus Christ. According to Paul, this is the chief corner-stone. This it is which constitutes it "The Gospel." Of the same import is the language of our ever-blessed Saviour: "Your father Abraham rejoiced to see my day; and he saw it and was glad." The theory that temporal good was the prime object of the covenant with Abraham and his seed, robs the Church of its express warrant for infant membership, and inflicts a deadly wound upon the cause of pedobaptism. In the humble opinion of the writer our theological writers of the past have greatly erred in their estimate and treatment of this covenant. If the position here taken be correct and scriptural, then must the import and design of circumcision be also spiritual—the covenant and the seal must correspond. The seal is attached to, and confirms the promises and obligations of the covenant, which are spiritual and

evangelical; while the appendages are embraced only as incidental to the main design.

Circumcision was neither the peculiar badge of Jewish nationality, nor the distinguishing mark of a Jew. To be so, its practice must have been confined to that nation, and distinguished them from all other people, so that a Jew could be readily identified, wherever found, by "his mark." But both sacred and profane history establish the contrary. Moses tells us that Ishmael received it; and, to this day, his descendants observe the rite. Herodotus, the father of profane history, mentions its practice among the Colchi, the Egyptians, and the Ethiopians. Origen, one of the most learned of the Christian fathers, says that it was practiced by the Egyptian priesthood. It has also been found among the native tribes of America, in the South Sea Islands, and in Southern Africa. The valley of the Nile is supposed to have been its birth-place, whence it spread to Syria and Phœnicia. The Egyptians carried it over the land, and the Phœnicians over the sea. History, then, establishes the observance of the rite among nations prior to, coeval with, and subsequent to, Abraham, and among the peoples with which and his descendants no connection can be shown, nor justly assumed. But whether these nations received it through Abraham or not, affects not this argument. The fact is patent, that it has existed, and does now exist among nations that neither are now, nor ever have been, Jews. How, then, could it be the peculiar badge of Hebrew nationality? How does it distinguish Isaac and his posterity from Ishmael and his descendants? How does it so mark the Jew, that he can be readily distinguished from the inhabitants of the Fejee Islands, or of Damaros?

Again: circumcision was not simply the guaranty of a numerous offspring through the line of Isaac, nor the pledge of land to his descendants. To Ishmael and his descendants were like promises made. To the fugitive Hagar the angel of the Lord said (Gen. xvi. 10): "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And to Abraham's prayer, "O that Ishmael might live before thee!" Jehovah replies: "As for Ishmael I have heard thee. Behold, I have blessed him, and will make him fruitful, and

will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation; but my covenant will I establish with Isaac." (See Gen. xvii. 20.) But this people—this great nation—must also have a land in which to dwell; and this is guaranteed in the 12th verse of chap. xvi. "And he will be a wild man; his hand will be against every man, and every man's hand will be against him; and he shall dwell in the presence of all his brethren." The last clause locates the land in which his posterity shall dwell. The phrase "in the presence," is the translation of the Hebrew compound *al-pene*, which, when geographically employed, signifies primarily *to the east, eastward of*; and so Gesenius renders this very clause: "And he shall dwell on the east of all his brethren." A number of other passages are also cited with the same rendering. The import of the promise is that he shall be a free man; he shall dwell in a land eastward of his brethren. Of this grant of land his descendants possessed themselves, and have maintained uninterrupted possession thereof to the present time. Says an eminent writer: "Until to-day the Ishmaelites are in unimpaired free possession of the great peninsula lying between the Euphrates, the Isthmus of Suez, and the Red Sea, from whence they have spread over wide districts in North Africa and Southern Asia." Says another: "Every addition to our knowledge of Arabia and its inhabitants, confirms more strongly the Biblical statements. While they have carried their arms beyond their native tracts, and ascended more than a hundred thrones, they were never subjected to the Persian empire. The Assyrian and Babylonian kings had only transitory power over small portions of their tribes. Here the ambition of Alexander the Great and his successors received an insuperable check, and a Roman expedition, in the time of Augustus, totally failed. The Bedouins have remained essentially unaltered since the time of the Hebrews and the Greeks." Here, then, is the grant of a territory greater in extent than Canaan, and a nationality more powerful than that of the Hebrews—nay, in some respects, more highly favored than they; for they have remained free in their own country, while the line of Isaac has been often enslaved, and is now trodden under

foot of the Gentiles. How then could nationality and a country be the blessings specially covenanted to the seed of Isaac? That there is, however, some special blessing covenanted to him, which is withheld from Ishmael, is evident and undenied. For after the gracious response to his intercession for Ishmael, in the 21st verse, it is added: "But my covenant will I establish with Isaac, which Sarah shall bear unto thee."

There being nothing exclusive in the bestowment of temporal blessings, such as nationality and a country, we must look to another source for the peculiar and distinguishing blessing conferred upon the line of Isaac. We find it in the language of the covenant itself: "In thy seed shall all nations be blessed." The covenant is both special and general—special, in that Isaac is made the immediate bearer and mediator thereof, and the channel through which the mighty stream of blessing is to flow to all people; general, because all nations are included in the blessing covenanted. From the *special* Ishmael was excluded, but included in the *general*. The special is, that Messiah should, according to the flesh, spring from the line of Isaac; the general is, that all nations should be sharers in the salvation wrought out by Christ—"all nations shall be blessed." To this general and spiritual provision of universal extent was the seal attached, bearing its spiritual import and design, and pledging Jehovah's inviolable and unlimited sovereignty to the Messianic plan of salvation—justification by faith. Of necessity the rite must be uniform in its import and design. It was administered to Ishmael and to Isaac under the same authority, and by the same administrator; therefore, what it was to one it must be to the other. If it was designed to be the sign of nationality and the pledge of land to Isaac, so must it be to Ishmael; but no one has ever pretended that it was such to Ishmael. Again, if its purpose were only to assure the line of Isaac that it should have the distinguished honor of giving human parentage to Messiah, then it is unmeaning and worthless to Ishmael, for he is excluded therefrom, and has no share in the matter. It is, then, neither the mark of Jewish nationality, nor the pledge of land, nor the confirmation merely of the Messianic line of descent through Isaac. To neither of these is the

seal affixed, but to the general covenant—to that which was common to both.

This being true, the penalty attached to its non-observance has pertinency and force: "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." This cutting off cannot be the deprivation of his relationship to Abraham, as has been shown in a former article; nor can it be simply exclusion from political privileges; nor is it only the infliction of the death-penalty of the theocracy. The last it may include, but it involves also the total ruin and endless destruction of him who despised the covenant, and broke it, by failing to be circumcised. Unless, then, circumcision be one thing to Isaac, and another to Ishmael, its import and design must be preëminently spiritual. Nor is this inconsistent with any dispensation. Types, symbols, and shadows, are found in all. The patriarchal and Mosaic dispensations are eminently symbolic. Its great fundamental doctrines are couched in typical ceremonies; all these are pregnant with truth; and, unless the connection between the outward and the inward, between the symbol and its spiritual import and design, be carefully observed, we cannot understand the older nor the later Scriptures.

This is the only key which unlocks and reveals the high truths of baptism and the Lord's-supper. The external ordinances and ceremonies, deprived of their typical significance, are meaningless and profitless; but, if rightly observed, with the comprehension, appreciation, and reception of the truths and doctrines thereby taught, they secure the bestowment of spiritual blessings. This is as true of circumcision and the Passover, as of baptism and the sacramental supper. Hence St. Paul says: "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." Mark the connection between the outward and the inward, and the antithesis of the spirit and the letter. Again, says he: "For circumcision verily profiteth, if thou keep the law; but, if thou break the law, thy cir-

circumcision is become uncircumcision." That is, it is unprofitable, just as baptism, unless the obligations imposed, or assumed thereby, are observed. Of Abraham, its first recipient and administrator, it is said: "And he received the sign of circumcision, a seal of the righteousness of the faith he had, yet being uncircumcised." That is, it was the evidence and confirmation of justification by faith, "That he might be the father of all them who believe, though they be not circumcised."

From the foregoing quotations we learn that Abraham's circumcision was not the effective cause, but the divine ratification of grace already received—of faith already exercised. This is the true idea of sacraments; "they are signs, seals, and means of grace, but not the grace itself. Circumcision is not the covenant, nor is baptism regeneration. A sign and seal can never be the substitute for the thing signed and sealed, nor should it be made a ground of confidence and of hope; but it is all-important as a divine ratification, and gives, so to say, legal validity to our claims, as the governmental seal to a written instrument." Circumcision, as baptism, is the appropriate symbol of regeneration, the fit type of inward purity and holiness, the photograph of a sanctified seed. It is the incorruptible witness of human depravity, and the evidence of a call to a new life, of the loss of the image of God, and of its future restoration. It teaches the corruption of the race, and the necessity of its renewal through suffering. It proclaims a death unto sin, and a resurrection unto true holiness; the bondage unto sin through a fallen, and freedom through an unfallen, head. It points backward to the seat of corruption, in the very source and origin of humanity, and forward to its dethronement and expulsion, through a new and sinless seed. It is the representation of the cutting off of the corruptions of the heart, the crucifixion of the old man, and the putting on of the new man, even Christ Jesus the Lord. The adaptation of the symbol to the design furnishes the reason for its selection as the sign and seal of the covenant. A seed of blessing is the sum of the covenant. "That which is born of the flesh is flesh," and can only transmit corruption and death; but the promised seed, the new

federal head, was to be holy, and, therefore, the channel of blessing to all nations. The stream flowing from the old corrupted fountain must ever empty itself into the gulf of death; but the waters of the new fountain, opened in the house of Abraham, were to be pure and life-giving, in which the impure could wash and be clean. But until the seed should come unto whom the promise was confirmed, there must be an earthly representation of the purified seed; and this was effected through the symbolical purification of circumcision.

By ordinary generation the depraved nature of Adam, the original root, was propagated; and each predecessor transmitted to his successor corruption and its attendant curse. A fallen head could propagate only its own likeness in which death was inherent. The Almighty, in infinite goodness, determined to reverse this order, secure a seed of grace, and entail blessings, through a new and sinless head. From Abraham was to be generated a seed which should be the fountain of blessings to all people. To this end he establishes his covenant with Abraham, and affixes thereto a sign expressive of the present *status*, and indicating a future renovation. As corruption had its center in the conception and procreation of the old stipe, so purity must have its center in a new stipe, and be by him transmitted in the propagation of the spiritual seed. "To as many as received him, to them gave he power to become the sons of God." Circumcision, the seal of this covenant, therefore, presents a twofold aspect. 1. It is a monument of the corruption of the first Adam and his seed. 2. It is the symbol of that purification of nature necessary to all the heirs of promise, to all who become the spiritual children of Abraham. The removal of the filth of the flesh typifies the cleansing of the moral nature, and the restoration to holiness.

This rite farther taught that this restoration to purity was not to be attained through Nature's ordinary productiveness, but through Nature purged of its uncleanness—Nature raised above itself, and in league with God. Hence Isaac is born only after a revivification of native productive powers. "Then Abraham fell upon his face, and laughed, and said in his

heart, Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear?" But Isaac himself is only a type of Him in whom its highest idea is found, of Him who embodies the human and the divine in coöperation and organic union. The generation and birth of Him who is "holy, harmless, undefiled, and separate from sinners, is the culmination of the promised seed, and the highest realization of the prophetic side of circumcision.

The rabbins speak of circumcision as a new birth. "The Israelites were brought into covenant by three things: by circumcision, by washing, and by the offering of sacrifices. In the same manner a heathen, if he would be admitted into covenant, must of necessity be circumcised, baptized, and offer sacrifice." "The Jews acknowledged, in order to proselytism, some kind of regeneration, or new birth, as absolutely necessary." The rabbins say: "If any one become a proselyte, he is like a child new born. The Gentile that is made a proselyte, and the servant that is made free, behold! he is like a child new born." (Lightfoot's *Horæ Hebraicæ*, Vol. III., pages 241 and 265.) With them proselyte circumcision signifies a birth, the cutting loose from an old system and the adoption of a new. Nicodemus understood this signification, but comprehended not the spiritual regeneration symbolized thereby. He, a master in Israel, circumcised the eighth day, how did he need to be born again as the proselyte? From this ceremonial birth Jesus seeks to impress upon him the necessity of a birth from above—a spiritual birth, without which "ye cannot see the kingdom of God." The birth of which I speak, Nicodemus, you ought to understand from its earthly type: "Art thou a master in Israel, and knowest not these things?" Are not the doctrines of the new birth, of baptism, and of the outpouring of the Spirit, taught and enforced in the Scriptures? How is it, then, that you, a teacher of the law and of the prophets, are ignorant of the nature of this birth "from above"? "If I have told you earthly things"—things with which you ought to be familiar—the elementary principles of the Messianic kingdom—"and ye believe not, how shall ye believe if I tell you heavenly things?"—things Christological and Soteriological, yet to be developed, such as

the humiliating death, the resurrection, and ascension of the Son of man into heaven.

A brief examination of the testimony of Moses and the prophets to the spiritual import and design of circumcision, will reveal the cause of this astonishment or rebuke. In both the Old and the New Scriptures sinners are described as the uncircumcised in heart and life. The ear heedless, and the lips profane, are said to be uncircumcised; while the opposite is declared of the righteous. Moses and the prophets proclaim, in unmistakable terms, the worthlessness of the fleshly rite deprived of its typical import. "How, then, shall Pharaoh hear me, who am of uncircumcised lips?" (Ex. vi. 12.) "If, then, their uncircumcised hearts be humbled," etc. (Lev. xxxvi. 41.) "Circumcise, therefore, the foreskins of your hearts, and be no more stiff-necked." (Deut. x. 16.) "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul." (Deut. xxx. 6.) Thus the great revivalist of this rite, 430 years subsequent to its adoption as the seal of the covenant, understood and proclaimed its spiritual significance. An analysis of the foregoing shows—1. There is a spiritual circumcision. 2. God is its author and administrator. 3. The fruits of it are humility and love supreme toward God. Are not these results of a regenerated heart? Are not the doctrines truly evangelical?

But let us hear the testimony of the prophets. Six hundred years before Christ, Jeremiah (iv. 4) exhorts: "Circumcise yourselves to the Lord, and take away the foreskins of your hearts, ye men of Judah and inhabitants of Jerusalem." "Behold the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." (Jer. ix. 25, 26.)

Analysis—1. Punishment threatened against Jew and Gentile. 2. Cause—"uncircumcised in heart." 3. Accord with Paul; "But if thou be a breaker of the law, thy circumcision is made uncircumcision." Five hundred and seventy-four

years before Christ, Ezekiel charges the Jews with the climax of guilt in polluting the house of the Lord by the admission of the uncircumcised. "O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to pollute it." Neither the law nor the prophets give an uncertain sound. (xliv. 6, 7.) Acts vii. 51, Stephen says: "Ye stiff-necked and uncircumcised in heart, ye do always resist the Holy Ghost." Rom. iii. 28, 29, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the *heart*, in the spirit, and not in the letter." Col. ii. 11, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

Analysis—1. In Christ ye are circumcised. 2. How? In regeneration. 3. Its administrator—Christ. Thus regeneration of heart is declared to be the typical import of this rite by the sacred writers, from Moses to the apostles. Shall we not take heed unto this sure word of prophecy, "as unto a light shining in a dark place"?

Again, on the part of adults, faith was a prerequisite to this rite. Faith is the antecedent condition, without which neither regeneration, nor purification, accrued to its recipient. Nay, faith secured these blessings antecedent to, and independent of, the administration thereof. "Abraham believed God, and it was counted unto him for righteousness." (Rom. iv.) So, to every one that "believeth on him that justifieth the ungodly, his faith is counted for righteousness." Of this plan of justification David bears testimony, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute iniquity." "Cometh this blessedness, then, upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal [confirma-

tion] of the righteousness of the faith he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also."

Analysis—1. Justification is independent of, and antecedent to, external ordinances. 2. Faith is the sole prerequisite. 3. Circumcision, as baptism, is only the sign and attesting seal of this preexisting faith: "A seal of the righteousness of the faith he had, yet being uncircumcised." 4. All who believe are justified in the same manner, and become the spiritual seed of Abraham. We are forced, then, to the logical conclusion, that faith is required for the reception of the rite before its saving benefits can accrue. We farther know that proselytes from the Gentiles had first to renounce their old systems, and profess faith in the Jewish religion and the God of the Jews, before they could be admitted to circumcision. Let us recur again to the self-evident proposition: That the rite must be of the same import, secure the same blessings to, and require the same antecedent conditions of, all its recipients. What it was to Abraham it must of necessity be to all his children. If to him it was a sign of the grace of God, and "a seal of the righteousness of the faith he had," before he was circumcised, it must be the same sign and seal to all who rightly received it.

In confirmation of the invariable uniformity of this antecedent requirement, no example of its religious administration to an adult can be found in the Scriptures in which this condition was dispensed with. Such an example would be inconsistent with the nature and import of the ordinance, and in direct conflict with the rule in Abraham's case. Surely the requirements of the law of its administration are exemplified and enforced by the first example; and, unless these are intended to be uniform and invariable, we shall be expressly informed of the exceptions to the rule, and examples given. Let the objector, then, adduce a single exception, either expressed or clearly implied, and he will do more to overturn the cause of infant membership in the Church than all the misrepresentations of this ordinance that have ever been made by ignorance or bigotry. This much we have the

right to demand of the Vandals and Goths that would rob our children of their divine heritage; less we cannot accept.

The subsequent requirement of this rite, as in baptism, is a holy life. "For I testify to every man that is circumcised, that he is a debtor to do the whole law." What the essence—the sum of the law—is, Christ tells us: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. On these two commandments hang all the law and the prophets."

From the foregoing we learn the relation of circumcision to baptism. The former is not the type of the latter. They are distinct and independent symbols, having no resemblance in external forms; yet they are typical, in many points, of the same great spiritual truths. The ground idea of both is the same—purification of nature. Both teach the corruption of human nature; both point to a renewal and regeneration of heart; both require the antecedent condition of faith on the part of adults; both recognize the right and connection of parent and child in the blessings of the covenant; and both require the recipients to "walk in newness of life." The same things are true of the Passover and of the Lord's-supper. The Supper supersedes the Passover in the opinion of all; and why? 1. Because the truths taught are the same. 2. The Lamb having been slain, the dispensation of blood has closed. 3. The latter is of simpler form, and of universal adaptation. For similar reasons circumcision has been succeeded by baptism. External forms are dependent upon circumstances. Circumcision was adapted to the former dispensation, as baptism is to the latter. Circumcision had direct reference to the propagation of offspring, as it was through the production of a seed of blessing that the covenant, in its elementary and preparatory form, was to attain its realization. This seed culminated in Christ. Henceforth the objects of the covenant, being no longer dependent upon the natural procreation of seed, are to be carried forward by Messianic hands, through spiritual means and influences, in connection with faith. The idea of a seed of blessing, yet to come, being excluded, there remained only the ideas of de-

pravity, regeneration, and holiness of life, with their attendant doctrines and conditions, common to circumcision and baptism. Israel, then, having no longer to await a seed of blessing, a future Messiah, the type which predicted its coming is rightfully changed to one expressing the same ground truths—a change of nature and of state. This consideration, together with those assigned for the substitution of the sacramental Supper for the Passover, demanded that the old rite should be superseded by baptism.

If the positions contended for in this and the former article be logical and scriptural, then the following conclusions necessarily arise therefrom:

I. The Church is one and indivisible, with only one divine charter and one government under that constitution, and three administrations of the same government.

The patriarchal dispensation was developed into the Levitical, and then formally transferred from the paternal to the priestly administration. The Aaronic is, therefore, only the expansion of the patriarchal. This is demonstrable from the wholesale adoption of all the facts, principles, and institutions of the first by the second. Even the division of the animals into clean and unclean was completed before the promulgation of the Sinaitic ritual. That the Mosaic was developed into the Christian administration is also evident; for here we find not only the fulfillment of all its types, but an actual and formal transfer of the government from the Jewish hierarchy to the apostles and *presbiteroi*. The first announcement of this intended transference is given by the Supreme Head, in Matt. xvi. 18, 19: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven [the Church]; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This was said to him as the representative of the other apostles and the person of the entire Church, as is evident from Matt. xviii. 15-18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

In the parable of the wicked husbandman we have the plain and unequivocal declaration that the vineyard, or the Church, shall be taken from the Jews and given to others. "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." (Matt. xxi.) These prophetic declarations afterward became history in the actual transference of the vineyard to others on the Mount of Olives, and the subsequent destruction of the wicked husbandmen. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." John adds (xx. 21): "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Here the powers and privileges formerly promised are actually and formally conferred, and the government of the Church is passed from the Sanhedrim to the apostles and elders. So they understood it, for they assumed the power of binding and loosing on the day of Pentecost, when the door of the Church was untied, and three thousand souls entered through Peter's instrumentality; and afterward by the admission of the Gentiles, the abolition of the ceremonial law, and the establishment of the Christian ritual. Thus we see that the three administrations are independent.

II. Circumcision, rightly administered, introduced its recipients into, and invested them with, the privileges of the visible Church, as baptism doth also now.

III. In this covenant, and by this rite, believing parents and

their children are connected, for the securement of spiritual blessings.

IV. This relation, as well as connection, was solemnized and ratified by sacrifice, and attested by an impressive and visible seal ("This is my covenant, which ye shall keep between me and thee, and thy seed after thee: every male child among you shall be circumcised; and it shall be a token betwixt me and you"), as it is also now in baptism.

V. The right of the child to receive circumcision under the former, and baptism under the latter administration, with consequent Church-membership under both, is a chartered and constitutional right, secured by the Magna Charta of the Church. Of these privileges the child of the believing parent cannot be justly deprived. All subjects of government once invested with citizenship have acquired definite and constitutional rights, in the free and full enjoyment of which the government has solemnly pledged its most sacred honor to protect them.

Believing parents and children are subjects and citizens of God's earthly kingdom—his visible Church. Of the children, the Restorer of the fallen tabernacle of David said, "Of such is the kingdom of heaven." Shall revolution, brandishing the torch of conflagration, and wielding the sword of violence, trample the divine charter under its unhallowed feet, and set at nought its divinely-guaranteed rights and privileges? Nay, verily, who shall revolutionize the government of the Almighty, and repudiate the constitution of his Church? Say, fanatical bigot—you who scorn and spit upon the God-given rights of the little ones, and forbid them to be brought unto the Master—"Hast thou an arm like God? or canst thou thunder with a voice like him? Wilt thou also disannul my judgments? Wilt thou condemn me, that thou mayest be righteous?" If not, abandon your opposition to his counsels—cease your railing against his ways; for ye "are fighting against God." None but Elohim can change the organic law of his Church. Has he done so? If so, produce the act, and all the world shall bow in silent reverence. Organic law cannot be repealed by mere implication; it can only be done by an express and unequivocal enactment of the sovereign power.

When, where, and how has God repealed or annulled this provision of the Abrahamic covenant? Come, tell us, ye men of "much water." Produce another charter, or the changed and amended warrant; or else cease your clamor, and submit with joy to God's holy ordinances.

The connection of parent and child in the blessings of the covenant was neither abrogated nor impaired by the present dispensation. True, but little is said about it, because the Church had learned this elementary lesson so thoroughly that there was no necessity for its constant repetition: the relation was so fixed in the Jewish mind that there was no question about it. We announce a principle well established in law. All rules, regulations, and statutes remain in force until repealed either by express enactments, or by irresistible deduction. New laws may be added to the old; there may be seeming conflict between the older and the later, yet, if the two can be reconciled in any possible manner, both remain in force. There must be irreconcilable hostility. The intention of the law-making power to repeal the older must be manifest, or both will stand. Now, descending from the more elevated position of chartered and constitutional right, to this lower ground of statutory provision, we ask for the special law which, either in so many words or by fair implication (as above defined), denies baptism and Church-membership to children. They are certainly invested with these rights by express law. Where is the act, the decree, which divests them thereof? It cannot be found. Our demand for the law is certainly reasonable.

VI. The neglect of the parent to secure the blessings of the covenant, and the privileges of the Church, for his child, entailed fearful consequences upon the child: "And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people." What fearful responsibility does the Christian parent incur who refuses to confer like privileges upon his offspring, by the conferring of holy baptism! What punishment will be meted out to the covenant-breaking parent! What dire consequences may result to the child!

VII. Neither did circumcision, nor does baptism, necessa-

rily insure the transmission of saving grace. God, through Jeremiah, declares: "I will punish the circumcised with the uncircumcised; Egypt, Judah, Edom, Moab, etc., because all these nations are uncircumcised, and Judah" (though circumcised in the flesh), "is uncircumcised in heart. Hence Paul tells the Jew: "Thy circumcision is become uncircumcision." The Ishmaelites, Edomites, unbelieving Jews, Mormons, and false professors, are examples of the truth of this proposition.

VIII. The Church was never a national or political organization. All her ordinances, ceremonies, and types, were grandly significant of spiritual truths, through which the contemplative spirit and the believing soul could draw near to God, and "worship him in spirit and in truth," even in the beauty of holiness.

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#### ART. II.—*Divinity of Christ.*

THE attributes ascribed to Christ prove his divinity. The sacred writers meant to teach the truth; they spake as they were moved by the Holy Ghost; hence we cannot believe that they would apply divine attributes to any created being. And when we find such attributes and perfections plainly and purposely ascribed to Christ, the conclusion is inevitable that he must possess a nature truly divine.

Of these attributes several will be noted. The first to be mentioned is eternity. This is exclusively a divine attribute, since whatever has existed from eternity cannot have been created, and cannot be dependent on any other being. On this truth there is, perhaps, no declaration more express than the following: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." The expression, "the beginning," must imply a period previous to the commencement of time. It refers, at least, to the first transactions respecting creation, or to a time previous to the existence of any being but God. But at that period was the Word, and he was with

God. He had a perfect existence at a time when nothing had been made. His existence was without beginning. The first sentence in the Bible asserts the eternity of God. "In the beginning God created the heavens and the earth." Moses by this declaration teaches, not only that all things were created by the Most High, but that, in the beginning of all things, and before all things else, God existed. It would be a correct paraphrase of the text to say: "In the beginning was God, and he created the heaven and earth." If the eternity of God is expressed in this passage, the eternity of the Word is equally declared in the beginning of the Gospel of John. It is evident that the apostle intended to declare the eternity of the Word in this passage, because he subjoins immediately, "All things were made by him; and without him was not any thing made that was made." As he made all things that are made, he must have existed before any thing was created; that is, he must have been uncreated and eternal.

Notice the vision of this same apostle in the Book of Revelation, chap. i. "I was in the spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia. . . . . Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forevermore, Amen." The person here addressing the apostle is easily ascertained. John saw, in the midst of the golden candlesticks, "one like unto the Son of man." Here is an appellation invariably bestowed on Christ. By this person the apostle was directed to send an epistle, which he directed to each of the seven Churches in Asia. In the introduction of these short epistles, the Son of man is described in a different manner in each one. In one case he says: "And unto the angel of the church in Thyatira write; these things saith the Son of God." There is but one person in the universe who can truly be called the Son of man, and the Son of God. That person is Christ, who here appears in the vision of the beloved disciple. He says of himself: "I am Alpha and Omega, the first and the last." The assertion is repeated several times. Nothing could more fully declare

the eternity of his existence. He embraces eternity past and to come. If he be first, he is before all things else. If he be last, nothing can be after him.

Long anterior to the incarnation, the holy prophets gave the same description of Christ. "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts; I am the first and I am the last; and besides me there is no God." (Isaiah xliv.) It is here stated explicitly that it is the Redeemer who is the first and the last. "Hearken unto me, O Jacob, and Israel, my called; I am he; I am the first; I also am the last." (Isaiah xlvi.) The speaker in this case is Christ. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." (Prov. viii.) Micah (chap. v.) gives a minute prophecy of Christ. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." The epithet, "I am," Christ applied to himself. He said to Moses, "Thou shalt say unto the children of Israel, I Am hath sent me unto you." This appellation implies absolute, independent existence: all duration present with him, ever the same. John says (chap. viii.), "Verily, verily, I say unto you, before Abraham was I Am." Not, I *was*; but, I *am*. The succession of ages is always the same before him. Of a similar import is his last memorable promise, "Lo, I am with you alway."

Another of the attributes of Christ is self-existence. This necessarily belongs to his eternity. If he exists without a beginning, it must, of course, be without a cause, and he must be self-existent. The Apostle Paul says of him: "He is before all things, and by him all things consist." From the necessity of his nature he exists uncaused; hence he must be self-existent. The terms Jehovah and I Am, which are frequently applied to Christ, meaning simple, independent being, clearly show him to be self-existent. The self existence of the Saviour is forcibly declared in this sentence: "In him was life; and the life was the light of men." To him belongs life, inherently—an essential part of his nature. This cannot

be affirmed truly of any mere creature. All life possessed by created beings is derived, and is, therefore, dependent—dependent on the power from which it is received. But of Jesus Christ it is said: "In him was life [essential to his character, and always in him]; and the life is the light of men." The life of Christ is the light of the world, constantly shedding forth beams of blessedness.

Immutability is ascribed to Jesus Christ. A being that is self-existent, that has existed from eternity, must be independent of all other existences, and no cause can be conceived that he should ever be subject to any change. The being by whom all others exist cannot be disappointed in any of his purposes, and no reason appears that there should ever be any change of his purposes or character. In conformity with such a view of the divine being, immutability is expressly ascribed to Christ. "Jesus Christ, the same yesterday, and to-day, and forever." (Heb. i. 8.) He is here contemplated as past, present, and future, comprehending all duration, and in the whole he changes not. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." (Ps. cii.) In the first chapter of Hebrews Paul quotes this passage, and declares it to be spoken of Christ. The comparison is strong. If there is any thing in creation that is unchanging, it is the earth and the heavens. All the tribes of men are constantly subject to revolution and change; but the earth on which we tread, and the visible heavens that are above us, remain unchanged. But all these shall perish, they shall grow old as a garment, they shall be folded up like a vesture and laid aside; but Jesus their Maker shall endure forever. How forcibly is this immutability set forth in the great work he accomplished by his death! The obstacles, the difficulties, the discouragements, which he encountered, could not change him. "He came to his own, and his own received him not." By his kindred according to the flesh, long enlightened by the prophets of God, he was rejected; by sinners, whom he suffered to redeem, he was hated;

by his friends and companions, with whom he took sweet counsel, he was forsaken. But none of these things moved him; he ceased not to labor and suffer, bearing the reproach, despising the shame, till the work was finished. With infinite ease he could have escaped the hands of his enemies; but neither their rage and cruelty, nor the overwhelming terrors of Gethsemane, nor the agonies of the cross, could change his purpose, till a door of mercy was opened in heaven, and pardoning grace proclaimed to a guilty world. Whenever we behold the blessed Jesus, whether calling the heavens and the earth into being, or giving the law from the mount of Sinai, or stilling the tempest with his word, or bearing his cross up the hill of Calvary, or blessing the affectionate disciples of Galilee, and then rising out of their sight in the clouds of heaven, or summoning the universe to his judgment, he is the same infinitely perfect being.

Omnipotence is also ascribed to Christ. To refer to a passage already quoted (Rev. i.), Christ says: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." In this scripture Christ appropriates to himself the attribute of omnipotence. The redeemed are represented as falling upon their faces and worshiping God, "saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." (Rev. xi. 17.) From the ascription, "wast, and is, and is to come," we learn that the sacred person here addressed is Christ. This description of character is frequently applied to him, and to no other. Just before his ascension, Christ said to his disciples, "All power is given unto me in heaven and in earth." The dominion and the government of all worlds belong essentially to him. Many of the actions of Christ, recorded in the gospel, show him to be possessed of almighty power. When he fed thousands with a little food, and the remaining fragments exceeded all that he took into his hands, he manifested the same creative power as when he called the world into being out of nothing. Diseases of every kind are subject to his control; the demons acknowledge his power, and are compelled to submit to his

will; the ears of the deaf are unstopped; the eyes of the blind are opened; he speaks to the raging tempest, "Peace, be still, and the winds and the seas obey him." At his command the dead are raised to life again. Surely these are ample attestations of his almighty power. The principal evidence we have of the omnipotence of the Deity consists in his works and in his word. Both of these testify in the fullest manner the omnipotence of Christ. Jesus Christ performed miracles in his own name and by his own will, not by the aid of a superior power. The prophets and apostles wrought miracles, but they wrought them by the power of Almighty God; nor did they fail so to declare. Elijah, when he raised to life the widow's son, "cried unto the Lord and said, O Lord n.y God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." It was God who raised the child. When Peter and John restored the lame man, they said, "In the name of Jesus Christ of Nazareth, rise up and walk." Very different were the miracles of Christ. He acts by his own power, inherent in him. When a tempest arose, and his disciples were filled with consternation, their ships being covered with the waves, "he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled saying, What manner of man is this that even the winds and the sea obey him!" Such was the omnipotence of Christ.

Omniscience is also attributed to Christ. He knows all things. This, though an exclusive prerogative of God, in the Scriptures is abundantly ascribed to Christ. When the Saviour demanded of Peter, "Lovest thou me? he said unto him, Lord, thou knowest all things; thou knowest that I love thee." This is an express ascription of omniscience to the Saviour. The assertion made by Peter must be true. If it were false, Christ would have corrected so gross an error. His admitting the declaration, under the circumstances, is the same in effect as if he had made it.

To search the heart requires the exercise of omniscience. In the solemn prayer of Solomon, at the dedication of the temple, the king says: "Give to every man according to his ways,

whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men." This, it seems, is the prerogative of God only. Yet this power is often ascribed to Christ. And in Rev. ii., Christ himself says: "And all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Thus it appears not only that he possesses this divine attribute, but that he is the only God. He alone is the searcher of all hearts. "And behold certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?" (Matt. ix.) He knew their thoughts; he knew the purposes and desires of their hearts. On a certain occasion, "there arose a reasoning among" the disciples "which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child and set him by him." The thoughts of their hearts were all opened to him. "Now, when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men; for he knew what was in man." (John ii.) These facts evince clearly that Christ is omniscient.

The Scriptures teach that he is omnipresent. In Matt. xviii. 20, we read: "For where two or three are gathered together in my name, there am I in the midst of them." Every returning Sabbath witnesses a multitude of worshiping assemblies, convened in the name of Christ, in thousands of places at the same time. And all have the promise of his presence. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world." (Matt. xxviii. 19, 20.) With the multitude of faithful ministers who preach the gospel, he is to go, and to be with them in all places and at all times, to the end of the world. Jesus is with his faithful people always and everywhere. He is omnipresent. Thus we see that the essential attributes of God belong to Jesus Christ.

The divinity of Christ is proved from the works which

the Scriptures ascribe to him. The prophets and apostles constantly attribute to him the works of God. The work of creation has already been alluded to as the work of Christ. But it may, in this place, demand a more particular notice. On this truth nothing can be more pointed than the words of John: "All things were made by him, and without him was not any thing made that was made." Of the works of Christ which he is about to describe, the work of creation is the first that he mentions. After noticing his self-existence and eternity, as being in the beginning with God, he immediately adds, "All things were made by him." The declaration, it is true, is very simple, but it is not seen how it could be made much more positive. But still, if possible, to make it more intensive, he adds, "And without him was not any thing made that was made." While he asserts that all things were made by him, he expressly excludes every other being from a participation in the work. Nothing was made but by him.

Some have held that Christ is a created being, the first created, and the greatest of all creatures; and that the world was made by him, by virtue of a delegated power, derived from God. But according to the testimony now before us, the Saviour acts no subordinate or delegated part; he is said positively to have made all things, and the coöperation of any other being is expressly excluded. The sentiment also involves the absurdity, that he who is expressly declared to have made all things that are made, is himself a created being.

Many passages of Scripture ascribe the work of creation expressly to Christ. "In whom we have redemption through his blood, even the forgiveness of sins: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist." (Col. i.) "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands." (Ps. cii.) This passage is quoted in the first chapter of Hebrews, and is applied to Christ. "Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (Eph. iii.) In Rev. iv. the host of heaven are rep-

resented as saying, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things; and for thy pleasure they are and were created."

The Lord Jesus is the absolute and universal governor of the world. Few things concerning the character of Christ are more fully attested in the word of God than this. "Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter." (Ps. xlv.) The passage is applied by Paul, in Heb. i., to Christ. It represents his government to be universal and eternal. In the second Psalm, the universal government of Christ is declared with great force and beauty: "Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Kiss the Son, lest he be angry." A more magnificent description of the kingdom and government of Christ is found in the seventy-second Psalm: "He shall have dominion, also, from sea to sea, and from the river unto the ends of the earth. Yea, all things shall fall down before him; all nations shall serve him. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. His name shall endure forever; and men shall be blessed in him; all nations shall call him blessed." All the important traits in this description show most clearly that the character in view is Christ. While the prophecy points out the extent of his dominion, it declares the benignity of his government. And in the conclusion, it is added by the enraptured prophet, "Let the whole earth be filled with his glory."

Daniel had a very clear vision of the government and glory of his Lord. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should

serve him: his dominion is an everlasting dominion, which shall not pass away, and his dominion that shall not be destroyed." To comfort Daniel and his afflicted people was the particular design of these visions. Amid their deep afflictions in the Babylonian captivity, when their sorrows were most severe, when the prospects of the Church were painful in the extreme, they were comforted with a view of the true character of their Lord, and of the future glory of Zion. Though the Church might now be in affliction and reproach, though Jerusalem was forsaken, and her consecrated walls trodden down, still her God and Saviour lived; the government of the world was absolutely in his hands; the righteous and the wicked were all under his control; and he would, ultimately, make his cause triumph, while all his enemies would be put under his feet.

The Scriptures assert Christ's government to be universal. Paul says (Rom. ix.), "Whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed forever." In Acts x. we read: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)." In the introduction of the Epistle to the Ephesians, the apostle evidently designs to exhibit the character and exalt the glory of his Saviour. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church." So in Phil. ii. 9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Saviour says of himself (Rev. iii.): "These things saith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man shutteth, and shutteth, and no man openeth." In these two passages we have, in a strong light, not only the

humiliation, but the exaltation, of the Redeemer. His universal dominion and government afforded the Apostle Paul much comfort. To the name of Jesus every knee should bow; he had the key of David; he bore the government on his shoulders.

The Bible teaches us that the Lord Jesus possessed and exercised the power of healing the sick and raising the dead. It is not proposed to stop here to take a view of his miracles generally. A few only will be sufficient to evince "his power and Godhead." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John v.) In conformity with these declarations, the Saviour often exemplified his power. He came to the bier of the only son of a mourning widow, whom they were carrying out of the city to bury. "And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak." There was nothing but his word. He commanded, and it was done. He came to the daughter of Jairus and said, "Damsel (I say unto thee), arise. And straightway the damsel arose, and walked." He goes to the grave of Lazarus, his friend, and cries with a loud voice, "Lazarus, come forth." The dead obeys his call. The bars of death could no longer contain their prisoner. This power of Christ was still more forcibly exhibited in his own resurrection from the dead. His death was voluntary. He laid down his life of his own will. No man took it from him.

The Scriptures describe the death of no other person like that of Christ. All others died. He gave up the ghost; he dismissed his own spirit, implying that he did it entirely of his own will. In accordance with this sentiment is his own declaration concerning himself: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." As a sacrifice for sin, his death must be a voluntary offering.

"Therefore," says God by the prophet, "will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." This power over death is forcibly described by the Apostle Peter: "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."

But the most wonderful display of the power of Christ in raising the dead is yet to be made. The general resurrection at the last day will be the work of Christ. Of this event he says: "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." And again: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." He says again, respecting the Son of man (John v.): "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." They are to hear the voice of the Son of man. Like Lazarus, they are to come forth at his call, even all that are in their graves, whether of the just or the unjust. The raising of the dead is a necessary part of the final judgment; and, as is well known, it is to be performed by Christ Jesus.

Among the works of Christ which show him to be divine, is the forgiving of sin. None that can be named belongs more exclusively to God than this. Sin is a transgression of the law of God. He alone can know the extent and claims of that law, and the evils of its violation. None but himself can dispense with the execution of its penalties. None other can release the transgressor from the condemnation to which he is exposed. If any but the true God could relieve the transgressor from his condemnation, it is evident that the government of the world would be taken out of his hands. We shall now see that the work belongs to Christ. God says (Ex. xxiii. 20, 21): "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke

him not; for he will not pardon your transgressions: for my name is in him." The Angel mentioned is Christ. The Israelites are here assured that, if they provoke him, if they do not obey his voice, he will not pardon their transgressions. The power of pardoning belongs to him. It is recorded in Matt. ix. 2, etc.: "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house." It is evident that the primary object of this passage is to establish the sentiment we now have in view. The Saviour, seeing the paralytic person before him, looking to him as the Messiah for immediate relief, says: "Thy sins be forgiven thee." The scribes and Pharisees, who were witnesses of the scene, said among themselves: "This man blasphemeth; who can forgive sins but God only?" In this reasoning they were certainly correct. None but God can forgive sins. If Jesus of Nazareth had been a mere man, or any created being, his presuming to forgive sin would have been blasphemy. This position the Saviour evidently admits, and says: "That ye may know that the Son of man hath power on earth to forgive sins," etc. The question to be decided was, Could Jesus forgive sins? He expressly claims that power. The scribes deny it. He appeals to a miracle to be wrought immediately before them. The miracle is wrought by his word. This, they all knew, no one could do but God. As Christ did it, he was God. Of course he had power to forgive sin. God would not work a miracle to establish a falsehood. Christ claimed that he had authority to forgive sins. The miracle is wrought to confirm the claim, and it is settled, by the testimony of God, that he had that authority.

In regard to the death of Stephen, the first martyr for

Christ, the evangelist says: "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and said with a loud voice, Lord, lay not this sin to their charge." With his dying breath he called upon God. He calls him Lord Jesus. He then prays that he would not lay this sin of his murderers to their charge; that is, that he would forgive them. This Stephen would not have done had not forgiveness belonged to Christ. In Col. iii. 13, we have this language: "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." The apostle observes, in the introduction to the Epistle to the Ephesians, "Having predestinated us unto the adoption of children by Jesus Christ, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." We thus have forgiveness of sins from Christ. On a very trying occasion, surrounded by a host of enemies, the Apostle Peter stood up and declared, "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: him hath God exalted, with his right hand, to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Thus it appears that an essential point of Christ's character and work is to grant forgiveness of sins.

Jesus Christ is the Head of the Church. In this character he performs many works which belong to God alone. "And hath put all things under his feet, and gave him to be the head over all things to the Church." (Eph. i. 22.) "And he is before all things, and by him all things consist; and he is the head of the body, the Church." (Col. i.) As head of the Church, the Lord Jesus has established and maintained that sacred kingdom in this world. By a great variety of representations, as well as by his express testimonies, Christ Jesus has taught us that the Mediatorial kingdom, the kingdom of redeeming grace, rests exclusively upon himself. Of this truth it is not necessary to stop here to marshal the array of Scripture evidence. In the character of Head of the Church, it is evident the Lord Jesus must be the support, the strength, and vital principle of the Church in all periods of time. The Church is composed of the children of men, of fallen, sinful creatures.

These must be born again, made new creatures in Christ Jesus; they must be enlightened in the knowledge of God, and of the great salvation; they must be protected from innumerable and subtle enemies; they must be sustained and kept in the divine life, against incessant temptation, and all the weakness and corruption of their own hearts; they must be constantly fed and nourished by his grace, and built up in holiness and love, to be prepared for the eternal presence and service of God. The materials of which the Church is to be composed are weak, sinful, and corrupt, fitly represented by the vision of the dry bones in the open valley, presented to the prophet: "Behold, there were very many in the open valley, and, lo, they were very dry." These were raised up to become an exceeding great army—sinners, gathered together out of all ages and from all climes. They are in themselves as helpless for such a work as were those bones for a great army. Yet the Church of God is to be brought to a state most exalted and perfect. "Christ also loved the Church, and gave himself for it, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." (Eph. v.) This work can never be intermittent. How short is the generation of believers! These cannot continue but a little season. Still the Church has always had a seed upon the earth.

Various and extensive are the means and instruments which the Head of the Church is always employing for the maintenance and advancement of his great cause. For the ancient Church he was constantly raising up and sending them prophets to make known his truth and vindicate his name. As he says: "I have sent also unto you all my servants the prophets, rising up early and sending them." In gospel times he gives to his people his word and his holy ordinances, which he has engaged to accompany with his blessings. He ever orders the events of providence with reference to the interest of his Church. Perhaps no event takes place in the Christian world—at least there are very few—which is not connected, in some way, with the interests of the Church. The Lord Jesus raises up its friends for its protection and support. He raises up enemies to inflict upon his people the chastisement

and discipline which he sees to be necessary for them, to reclaim them from the ways of evil, and to bring them to himself. He raised up Cyrus to go at the head of a great army, with the heart and designs of a martial conqueror, to break the yoke of idolatrous oppression, and release his people from captivity. He disposed Artaxerxes, glorying in the pride of Eastern magnificence, and sinking in the softness of Asiatic luxury, to issue an edict and make adequate provision to restore desolated Jerusalem, and rebuild the temple of the living God. He raised up Sennacherib to execute his judgments upon his people, and to chastise them for their multiplied transgressions. Similar events could easily be mentioned from the word of God, to an indefinite extent, either appointed or overruled in the holy wisdom and power of Jesus Christ, the great Head of the Church, with a direct view to its interest, its preservation, and prosperity. Profane history abounds with similar facts.

The Lord Jesus is to be the final Judge of the world. Of this truth it is unnecessary to multiply testimonies, as it is one which the Scriptures have made most plain. Christ says of himself: "For the Father judgeth no man; but hath committed all judgment unto the Son;" and (Acts xvii. 31), "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." In Matt. xxv. the Saviour gives an account of the judgment as it is to be conducted by himself. In the close of the Revelation the Lord Jesus gives his last testimony of his purpose to judge the world, and says: "Behold, I come quickly; and my record is with me, to give every man according as his work shall be." Jesus is the Judge of the world; and yet it is evident that it is the work of God to judge the world. The first requisite for this great transaction is a perfect knowledge of all hearts. The state of the heart constitutes the essential part of the character of every moral being, as viewed by a holy God. Here only is any true obedience to the divine law. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." A compliance with these great

precepts is to be found in the exercises of the heart. A want of love to God or to our neighbor is a plain violation of these commands. "Out of the heart proceed evil thoughts," with a long catalogue of the most aggravated vices; while "with the heart man believeth unto righteousness." It is the prerogative of God alone to search the heart. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." To judge the world in righteousness requires a perfect knowledge of the human heart.

The divine intelligence is necessary for the judgment of the world, since every work is to be brought into judgment, with every secret thing. What mind but one that is infinite can comprehend the individual character of countless millions, with all their works? It is the *Judge* that is to bring every work into judgment. We have forgotten, and should never recollect, till he brings them to our remembrance, many of the events of our lives which will then be found to be of a most important nature. He is to see that no transaction from the beginning to the end of time, that no idle word that shall have ever fallen from the lips of any one of Adam's race, shall be overlooked or forgotten. He must see that not one individual, in the countless throng gathered before him, is neglected. Every event, every instance of moral conduct, every transaction between man and God, or between man and man, is to be weighed and adjusted according to the most perfect rectitude and justice. Every sin must be viewed in connection with all its attendant aggravations, and with every temptation or circumstance that could alleviate its guilt. The situation and circumstances of every accountable being, at all times, must be accurately weighed, in order to determine the true nature of his deserts. Every action of obedience or duty, of love to God or creatures, must be viewed in connection with every consideration which may enhance or diminish its value. To accomplish all this must require infinite wisdom.

The divinity of Christ is evident from the worship which the Scriptures represent as paid to him. To worship God, and *him* alone, is the first principle of the religion of the Bible. This truth is in the front of Sinai's law. The first precept in

the decalogue is, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them." This commandment is intended to assure us that there is no God but the God of Israel, and that no other being is to be worshiped. The three following commandments are a kind of exposition or illustration of the first. To this purpose is the testimony of Christ. (Mark xii.) "One of the scribes asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart." In the temptation of Christ, the devil "saith unto him, All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." But one God, and no creature, is entitled to be worshiped.

King Hezekiah, in his memorable prayer in the temple, when he and all his people were involved in the utmost anxiety and distress, prayed before the Lord, and said: "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." He proceeds to plead with him to defend his people and his worship against the enmity of idolaters who served gods that were no gods. The Lord heard his prayer, and brought to Israel a great deliverance. To worship God, and him only, is the great, leading truth in the Bible. To prepare the hearts of men for this primary duty is the great design of the atonement. But we find the Scriptures teach the duty of paying divine worship to Christ. The first instance to be noticed here is that interesting interview between the Saviour and Thomas his disciple, after Jesus had risen from the dead. To convince Thomas that he was the veritable Jesus, and not a shadow, he said: "Reach hither thy finger, and behold my hands. . . . And Thomas answered and said unto him, My Lord and my God."

This was an act of direct worship, and yet Thomas was not corrected for it. It was a most solemn acknowledgment that he was the true God, whom he confessed as his God, whom he would worship and adore. This acknowledgment of Christ, as his God, was expressly approved by his Lord, who replies immediately: "Thomas, because thou hast seen me thou hast believed." We are told concerning Christ after his resurrection: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him." At the time of his ascension in the presence of his disciples, "He led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy."

Of all persons that can be named, the apostles of Christ had certainly the best opportunity to know the true character of their Lord; what he was, and what he requires of his people. The Saviour was worshiped by the ancient patriarchs and prophets. It is said of Abraham (Gen. xviii.), "And the Lord appeared unto him in the plains of Mamre; and he lifted up his eyes, and looked, and lo, three men stood by him . . . and he said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant." The person whom he addresses says to the patriarch soon after, "Lo, Sarah, thy wife, shall have a son!" And when he doubted of the truth of this promise, this second person subjoins, "Is any thing too hard for the Lord?"—that is, himself; for he had made the promise in his own name. He then made known to the patriarch his purpose to destroy the cities of the plain. Abraham made his supplications for those cities, and received a gracious answer to his repeated petitions. In these petitions he said: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." That this person, whom the patriarch worshiped, was Christ, can admit of no reasonable question, since it is the same that covenanted with him. He calls him the Judge of all the earth. Christ is the Judge. "No man hath seen God at any

time." God here is used in the sense of Father. It is Christ alone that has ever assumed a visible appearance, and been seen by the human eye. A quotation from Psalm cii., in the first chapter of Hebrews, shows its application to Christ. The whole Psalm is a prayer to God, and yet Paul assured the Hebrews that the person addressed is Christ. Some passages of this Psalm are as follows: "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me, in the day when I am in trouble; incline thine ear unto me. My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure forever, and thy remembrance unto all generations. Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come." The Lord Jesus is here recognized as the head of the Church, to whom she looks continually for the blessings of almighty grace. From the worship paid to him by the Psalmist, the Saviour takes occasion to prove his own character. He said to the Pharisees: "What think ye of Christ? whose son is he? They say unto him, The son of David. He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool?" This quotation is from Psalm ex., and shows that the Psalmist worshiped the Saviour as his Lord.

In the vision of Isaiah, given in the sixth chapter of his prophecy, he pays direct and solemn worship to Christ. In the writings of the apostles, we have many striking instances of the worship of the Saviour. Stephen, the first martyr, gives a pointed illustration. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." (Acts vii. 59, 60.) The martyr, with his dying breath, makes his prayer to the Lord Jesus, and to him alone. He makes two petitions: one that his Lord would receive his departing spirit; the other that he would forgive the sin of his murderers—requests which no one but God could grant. This same Stephen worships the Saviour, not only with his parting breath, but under the clearest illuminations of the Spirit of God. "But he, being full of

the Holy Ghost, looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God." Thus, under a full inspiration respecting the truth of God, he paid divine worship to his Saviour, Jesus Christ. The Apostle Paul often prayed to Christ. "Now God himself and our Father, and our Lord Jesus Christ direct our way unto you, and the Lord make you to increase and abound in love one toward another, and toward all men." (1 Thess. iii.) Again: "Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts." Concerning the thorn in the flesh, with which this apostle was afflicted, he says: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." It was Christ's strength which was made perfect in the weakness of the apostle, and it is Christ to whom the apostle prayed thrice for deliverance from his afflictions, and who promised to give him the blessing of his grace. Several of the Epistles close with ascriptions of praise to Christ and to him alone. The conclusion of the Epistle of Jude is, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever." This prayer of St. Jude is, beyond doubt, addressed to Jesus Christ, and the apostle calls him the great God and our Saviour, and ascribes to him the highest possible praise. In farther proof that Jesus Christ is the true object of divine worship, see John v. 23: "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father, who hath sent him." As the Father cannot be duly honored without divine worship, neither can the Son. The same divine worship is required to be paid to the Son as to the Father.

The divinity of Christ seems to be as fully taught in the Scriptures as could be expected or desired. Indeed, it seems

to be really difficult to believe that it could have been more full or explicit. The correctness of these observations is not diminished by the fact that this doctrine has often been denied. No important doctrine is taught in the word of God save the divine existence, which has not been openly denied by some of those who have professed to receive the Scriptures as the word of God. If the unbelief of man is to be admitted as proof that the truth of God is not fully attested, then no part of the sacred volume can be considered free from imperfection.

Error has its seat, not in the understanding, but in the heart. While the affections of the heart are determinately opposed to the truth of God, there is no testimony which the mind cannot resist. The king of Egypt did not believe that the God of Israel was the true God, or that he was bound to obey his voice; and yet it is hard to conceive that he could have had greater evidence than was presented before him. When our Saviour was on earth, how few acknowledged him as a teacher come from God—as the holy Saviour of men! Yet their unbelief arose not from the want of evidence, but from a dislike to his precepts and his holy character. That state of the human mind which could then resist the testimony of his divine nature, can do so now. This reasoning is sanctioned by the testimony of the Apostle Paul. “For what if some did not believe: shall their unbelief make the faith of God without effect? God forbid.” The true Christian need not fear for the honor of his Lord, and the glory due his name. His divinity and essential glory have always been desired by many who have not his holiness, and by some who profess to serve and follow him. While we are persuaded that God will maintain his own truth and protect his honor, we may rest satisfied that the honest and impartial readers of the Bible, seeking after the truth, will be able to perceive that the Saviour’s divinity is a Scripture doctrine. An unholy heart, however, may be dissatisfied with a doctrine that proclaims sin to be such an evil that nothing less than a divine sacrifice could make an atonement. The wicked may adopt error, because they tremble at the terrors of divine truth; but the glory of Christ will be vindicated. Before him angels bow

and devils tremble. The security of his Church, the happiness of his people, the safety of the universe which he governs, depend upon a proper vindication and display of his essential glories. But the interests of the Church are safe; for the Church is in the hands of God. It rests on no created power. The Rock Jehovah is the foundation on which it is built—the chief corner-stone, the mighty God. He has given his word to his people; he has pledged his faithfulness; they are graven upon the palms of his hands; the walls of Zion are continually before him.

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### ART. III.—*A Call to the Ministry.*

FEW subjects are of more vital importance to the Christian Church than that of the character and qualifications of its gospel ministry. The preaching of the gospel is the ordained means of grace. “Go ye into all the world and preach the gospel to every creature,” was the commission given to the apostles by our Lord and Saviour Jesus Christ, which was designed to be carried out by them and their successors, until all the purposes of grace should be accomplished. But as the apostles and first ministers could not fully carry out the divine injunction, the conclusion is that they must have successors. Then the question arises, who is authorized to select and commission those successors? Are men at liberty to go self-selected? Or are they to be called and commissioned by the Church? Or are they to be selected, called, and sent by God himself, “who worketh all things after the counsel of his own will”? These are questions that have agitated the Church, more or less, for ages past.

The design of this article is not so much to convince those persons who are laboring under impressions that it is their duty to preach the gospel, as it is to meet the *infidelity of the age*—that God has abandoned this most important of all the instrumentalities of the Church to the caprices of a weak, ignorant, sinful, and often misguided Church. It is proposed in the discussion of this subject,

To establish by the word of God, and fair logical inference, that God did, does, and will continue, to select, call, and send his own ministers until the end of time. God said unto Jonah, "Arise and go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

It may not be amiss to give, in the outset, a brief explanation of what is understood by a call to the work of the ministry. This subject has so often been misrepresented by its enemies, that many persons may not properly understand what the advocates of the doctrine of an internal call to the ministry mean by such phraseology. Very many persons do not admit that God can commune with his intelligent creature man, except through some one of the senses, by some miraculous display. Such manifestations are not now to be expected, nor are they necessary to an internal call. A call in any sense implies a summons, an invitation, knowledge communicated, an impression made. Mr. Webster gives, among other definitions, "*a divine summons*," "*divine impulse*." That is all we contend for—*a divine impulse*. We do not contend for miracles.

With these explanations, it is now proposed to prove that God has called, and still does call, men to preach the gospel.

It will be admitted by all believers in the Bible that God can, if he chooses, call men to the ministry. To deny this would be downright infidelity. Who dare limit the Holy One of Israel? "He that planted the ear, shall he not hear?" "He that formed the eye, shall he not see?" These are questions of divine inspiration, and are intended to show that God is not limited, except by the rectitude of his own moral character. And may we not add, with great propriety, He that made the soul, can he not commune with it, without the use of external senses?

It may here be remarked that it is doubtful whether God ever addressed persons with an articulate voice where it is said that God spake to man. Take the case of Saul of Tarsus. That there were things extraordinary connected with his conversion, is acknowledged. Saul said he heard a voice; that is, received a communication; an impression was made that he understood. If this had been an ordinary articulation of words, Saul's companions would have understood them as

well as himself; but they did not understand. It was not necessary that they should. God, therefore, addressed only the intelligence of Saul. In the case of John, a voice was heard, though not articulate. The Saviour understood it, but the people did not. They thought it thundered. There is nothing unphilosophic in this view of the subject. God is a spirit; angels are spirits; spirits communicate with each other; man has a reasonable soul—a spirit. Why should not the Omnipresent Spirit communicate with it?

It is most reasonable that God would reserve to himself and exercise this prerogative in his Church in all time to come.

This will appear plain to the most casual observer, when he takes into consideration the vast importance that attaches to the preaching of the gospel. It is the means ordained by Infinite Wisdom for the salvation of a lost and ruined world. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." "It pleased God by the foolishness of preaching to save them that believe." These quotations, with many others which might be made, show that God intended the ministry to occupy the highest position in his Church as an instrumentality. There must be considered the importance that God attaches to the world's redemption. He so loved the world that he gave his only begotten Son to come into the world, to become man, to bear the scoffs and the contradictions of sinners, and then die the ignominious and painful death of the cross for the salvation of man. Can we think of any work so mighty, so glorious, so stupendous, as the salvation of a lost, wretched, ruined world—a work undertaken, and first proclaimed by God himself, in the garden of Eden, and about which all the angels have been deeply interested, and have been employed as ministering spirits in all ages? Is it reasonable to suppose that God would abandon such an enterprise, one that had cost so much? Surely not. He could not give it up. His heart, so to speak, was set upon it; he could not surrender it into the hands of a poor, sinful, ignorant Church.

From what has been said, it will appear unreasonable that

God would surrender this important work either into the hands of the Church, or into those of the world. It is perfectly reasonable that he should retain the appointing power in his own hands. This will appear from several considerations.

No other being in the universe can so well know the human heart. "Who can know it?" "I the Lord that knoweth the hearts and trieth the reins." He knoweth what is in man. The most specious hypocrisy cannot deceive him who is higher than the heavens. The heart or soul exercises a controlling influence over the whole man, "For out of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of the heart bringeth forth evil things?" A good man may be a blessing to the Church as a minister, but the evil man never can. Who is to make the selection? Shall the Church? It may be woefully deceived. Shall the man be self-appointed? He might be honest, but not know what manner of spirit he is of. He might be led astray by the devices of Satan or of men, or by the pride of his own wicked heart; and, in the great day of eternity, the Judge of all the earth would inquire of him, "Who required this at thy hand?"

An additional reason why God alone should exercise the appointing power is, that sacred history reveals the fact that the very best men have been reluctant to undertake so responsible an office as to stand as a mouth-piece for God. Hear Moses, than whom no one ever enjoyed so close a communion with his Maker, pleading so devoutly and so humbly: "O my Lord, I am not eloquent," etc.; and again, "Send, I pray thee, by the hand of him by whom thou wilt send." Moses felt that the responsibility was too great, that he was a poor, erring human being, unworthy to occupy such an exalted position. And this has been true with regard to all good men when called by God to preach the gospel. They have felt their own insufficiency. Their reluctance has not been because they did not love God and desire the salvation of sinners. They have been willing to make sacrifices, and to work in any other part of the Lord's vineyard, if that would satisfy

their Lord and Master. "But the gifts and callings of God are without repentance." God alone can make "his word like fire in the bones." None other can make a man feel, "Woe is unto me, if I preach not the gospel!" Jonah foolishly tried to get away from the Lord; but in this he woefully failed. Many others have tried it, with but little better success. Some have utterly refused, and have dragged out a poor, miserable existence, and lived as monuments of their own folly. Many now, no doubt, whom God is calling, are vainly trying to evade the responsibility; but they are suffering from their disobedience, and experiencing its sad consequences. From the foregoing, and from many other reasons that might be offered, the conclusion is arrived at that there is no other being in the universe but God that is qualified to select men for the gospel ministry.

God, in all the ages of the Church, has called his own ministers of religion. He has done so for more than four thousand years, and under all the various administrations of the divine government. Particular attention is invited to this thought. The fact will not be denied. The Scriptures are explicit on the subject. Enoch and Noah in the antediluvian age, Abraham and Moses in the patriarchal, Isaiah and Daniel, and a host of others, in the prophetic, the apostles and first ministers under the gospel dispensation—all were called of God as was Aaron. Opposers of the doctrine of a called ministry do not deny that all of these were called. We have, it is true, both in the Old Testament and in the New, accounts of persons who were false prophets and false teachers, whom God said he never called; and the Scriptures tell us that there will always be such; that many will arise and say, "Lo here, and lo there; believe them not."

It is proposed now to notice an objection which is claimed by opponents as being one of great force—namely, that those days of called ministers that have been adduced were days of miracles; that, since the canon of Scripture has been closed up, God has given up the Church to work its way as best it can; has given up the old ship of Zion to get into the harbor as best it may.

There were in those days extraordinary men—men who

worked miracles, who were endowed with plenary inspiration, and spake as they were moved by the Holy Ghost. It was necessary that there should be such; but there were also others who were acknowledged by God to be his called ministers, who never worked miracles, nor wrote a line for which they claimed divine inspiration. The extraordinary men were the few; the ordinary were the many. Of the latter class some may here be mentioned. Enoch was a prophet of God; that is, a teacher of religion. Noah was a preacher of righteousness. Yet neither of them ever worked miracles or wrote any thing claiming to be given by inspiration. Elijah and Elisha never wrote any books, but they were prophets, and worked miracles. There was also Gad the seer, and Nathan the prophet, who never, so far as the Scriptures give any account, either worked miracles or wrote by divine inspiration. Many others are mentioned as prophets who were called by God to the work of the ministry, whose business it was to teach and enforce the great duties of religion, as they are taught in the law and in the prophets. They obtained the name of prophets because they discoursed to the people on the subject of religion as did those that were inspired. It is known, too, that there were men associated with the apostles, acknowledged by them to be called to the ministerial work, who were not apostles—who were not inspired; and yet these men accomplished a great deal, by the assistance of the Holy Spirit, for the salvation of the world.

This conclusion, then, is inevitable, that God did, in the earlier history of the world, employ ministers both extraordinary and ordinary; but since the canon of Scripture has been closed up, and the testimony is sufficient to convince all honest inquirers after truth that the Christian religion is a verity, the extraordinary have been dispensed with, and the ordinary have been continued. The preceding illustration, it is believed, is fair and candid, and ought to be satisfactory.

If God designed to make any change as to the manner in which he would govern his Church, it is passing strange that he did not give some intimation of such change; wonderful that the blessed Jesus, at some time, while so intimate with his disciples, and while he discoursed to them about all

things pertaining to his kingdom, did not give them some instruction on this important subject; wonderful that he did not do so, when he gave them the great commission, "Go ye into all the world, and preach the gospel;" still more wonderful that he said nothing about it when his disciples followed him out to the Mount of Olives, where, while blessing them, he ascended, and a bright cloud received him out of their sight. No account, however, of any such information is given. We might suppose, then, that some one of his inspired apostles would have given us the information, if the Church was to act upon that system. Paul, who wrote so much, and who was so highly favored by his Master that he was caught up into the third heaven and heard unspeakable words, said not a word in regard to such a change; nay, the opposite is strongly expressed. He says that no man taketh this honor to himself, but he that is called of God as was Aaron. The sum of the argument is this: It is an acknowledged fact that God did, from the earliest ages, select and call his own ministers; that his people had been always accustomed to this course of procedure; and that there is no intimation—not a line, not a word—about any such change. We are forced, therefore, to the conclusion that God has not made any change; but that he still reserves to himself, and exercises, the right to call and send whom he will.

The instructions given to the Church are such as might have been expected, the foregoing facts being true. Hence, says the Divine Saviour: "Pray ye the Lord of the harvest, that he would send forth laborers into his harvest." The harvest was his own, but they were to labor for him; and, as Christians possess much of the mind of Christ, it was to be expected that they would feel a deep anxiety in regard to the prosperity of the Church, and would wish to do something to promote its interests. By the instructions given they understand that they are not to go without being sent, nor to send any other person, but to pray the Lord, who knows infinitely better than man can know, to select and send whom he will. Upon any other hypothesis than the one here advocated, these instructions would be unmeaning. No one, perhaps, ever will hear a man who denies a divine call to the work

of the ministry, quote these instructions to the Church. The reason, no doubt, is that it would be death to his system.

An additional argument, founded on the great commission, "Go ye into all the world," etc., is offered on this subject. This commission was given to called men, but there were only a few of them. It was physically impossible for them to do all of the work suggested. But it must be done. The commission must be carried out. The world must hear of a Saviour's dying love. Who, then, must do it? The apostles surely did not expect that they could do the entire work down to the end of time. Who, then, did they expect would assist them? Why, as a matter of course, from all the precepts and examples that they had ever possessed on that subject, they expected that others would be called, as they and the prophets before them had been, to assist them, and succeed them, until the mighty work of the world's redemption should be accomplished. They were not told to ordain and send out one to assist or succeed them. The promise given in connection with the commission—"Lo, I am with you alway, even unto the end of the world"—goes very far to strengthen this conclusion. Jesus knew that they, the apostles, would not live to the end of the world. The promise must apply to some persons. To whom can it be applicable if there be no called ministers? To any person, converted or unconverted, capable or incapable, who might take up the idea that he ought to preach the gospel? The thought is too preposterous to be entertained for a moment. It must apply, then, to such, and such only, as were called of God as was Aaron. The legitimate inference, therefore, to which this argument brings us, is, that God will continue to call and send men to preach the gospel, until all of his purposes of grace are accomplished.

The following is presented as a corroborating argument; namely, that thousands of the best men that ever lived—the most conscientious, the most useful—believed that they were called of God to the work of the holy ministry, professed it before the world, died in the faith, and rejoiced, in death, that they were going to receive the approbation of their Lord and Master in the words that he himself has expressed: "Well done, good and faithful servant; thou hast been faithful

over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Now, these men were called of God, or they were not. If not, they were deceived, or they were deceivers. It would be remarkable that so many men, so wise, so conscientious, so thoughtful, so prayerful, agreeing so perfectly about the workings in their own minds, should all have been deceived. They all professed to feel, as Paul did, "Woe is unto me if I preach not the gospel." It would be more remarkable that so many men, whose lives extended over so many centuries, should have all combined to deceive the world on that subject. They lived, they labored, they suffered; and many of them died horrible deaths rather than to cease laboring in a cause in which they felt they were divinely called to labor. We are, indeed, at this day, indebted to these professedly called ministers, as instruments, for every spark of vital religion that now warms and enlightens this poor, cold, dark, sin-cursed world in which we live.

But it may be said that there have been men—great minds—in the various ages of the world, that did not believe this doctrine. That is true. Infidels, and all the heretical sects that have ever arisen, have denied it. But they were not competent witnesses. They were not called themselves, according to their own showing. Neither were they inspired. They could not, therefore, tell whether other men were or not; consequently, their testimony should be set aside. In conclusion, it may be remarked that the subject of a called ministry has been made by many a matter of ridicule. But it stands just as firmly as God's holy word—as firmly as the pillars of heaven. Sooner might the heavens and earth pass away, than for one jot or tittle of his words (or plans) fail. And every pious heart ought to thank God that a work of such vast magnitude and of such glorious consequences, is not left in the hands of poor, short-sighted, erring men.

ART. IV.—*The Works of Philip Lindsley, D.D., formerly Vice-president, and President elect, of New Jersey College, Princeton, and late President of the University of Nashville, Tennessee; with Introductory Notices of his Life and Labors.* By LEROY J. HALSEY, Professor in the Theological Seminary of the North-west.

FORTY years ago Dr. Philip Lindsley occupied a large space in public estimation in this country. By *this country* here is meant the great South-west. He had been for years connected with New Jersey College, an institution of learning of which our fathers had heard much, and which had contributed largely, through the ministry which it had educated and sent in this direction, toward the introduction and maintenance of the type of Presbyterianism which still prevails in the country. The College of New Jersey, although nominally a State institution, is really a Presbyterian school. It has always been Presbyterian. Here Aaron Burr, Jonathan Edwards, Samuel Davies, Dr. Witherspoon, of revolutionary memory, and Samuel Stanhope Smith, labored and ended their days. Dr. Lindsley had been for years the vice-president of this institution, and was known to have had the offer of its presidency. Of course he brought with him to Tennessee a very promising *prestige* as a scholar and as an educator. He spent twenty-six years in Nashville, and five in New Albany, Indiana. These were years of such labor and trial as pioneers in a great work are accustomed to undergo. He was a pioneer in the work of an enlarged and liberal education in the South-west. Others were engaged in the same work at the same time who nobly acted their part, and who have left deeply-marked traces of their influence behind; but Dr. Lindsley would have been acknowledged at all times to occupy a prominent place in the front ranks of these benefactors of their race.

The Works of Dr. Lindsley which it is proposed briefly to consider in this article, are published in three volumes. The first volume consists of his educational and literary addresses, delivered from time to time while he was connected with the

Nashville University ; the second, of sermons delivered mostly on special occasions, and at various times in the course of his life ; and the third, of miscellaneous papers and addresses. Some of these were published in their time in such periodicals as he chose to employ for the purpose. To each volume is prefixed a short sketch of the life of the author, as it is developed in the material of the volume, in the character of an educator, a preacher, and a miscellaneous writer. It is proposed, therefore, to present a condensed sketch of the life of Dr. Lindsley, before we proceed to an examination of his Works.

Philip Lindsley was born December 21, 1786, near Morristown, New Jersey. His parents were both of English extraction ; the Lindsleys and Condicts being among the earliest settlers of Morristown, and influential Whigs in the war of the Revolution. Nearly two hundred years ago his seventh ancestor left England on account of religious persecution. He escaped from the tyranny and intolerance of Charles II., and sought a home in the New World, where he could worship God in peace, and leave his children the same heritage. John Lindsley, son of the immigrant, and sixth ancestor of Philip Lindsley, settled in Morristown about one hundred and sixty-five years ago. The Lindsley family seem to have been a sort of *jure divino* Presbyterians. In the course of sixty years—from 1747 to 1805—there were of the family seven ruling elders in the congregation of Morristown, and at least fourteen of the family have been Presbyterian ministers, whilst several others have occupied responsible stations in the Presbyterian colleges and seminaries of the land.

Philip Lindsley spent his early youth in his father's family at Basking Ridge, New Jersey, and in his thirteenth year entered the academy of Rev. Robert Finley. In 1802, he entered the junior class of the College of New Jersey, and graduated in September, 1804. He became a candidate for the ministry in 1807, and was licensed to preach by the Presbytery of New Brunswick on the 24th of April, 1810. In the meantime he had served as tutor of Latin and Greek in the College, and studied Theology under the direction of the president of the institution, Dr. Samuel Stanhope Smith. In 1813, he was transferred from the tutorship to the professorship of Lan-

guages in the college. In October of this year he was married to Margaret Elizabeth Lawrence, daughter of the Hon. Nathaniel Lawrence, Attorney General of the State of New York. In 1817, he was ordained by the Presbytery of New Brunswick. His ordination was *sine titulo*, he not having been called to the pastoral care of any particular congregation. In 1822, he received the degree of Doctor of Divinity from Dickinson College, then under the presidency of Dr. J. M. Mason. In 1824, he was elected a second time to the presidency of what afterwards became the University of Nashville. It was then *Cumberland* College. It will thus be seen that *Cumberland* has been a favorite prefix of colleges as well as of other things in this country. Two years later, another *Cumberland* College sprang into existence at Princeton, Kentucky, about a hundred miles from Nashville. On the 12th of January, 1825, he was inaugurated, it is said, with much pomp and ceremony, president of the college, which the next year took the corporate name of "The University of Nashville."

In 1834, Dr. Lindsley was *unanimously* elected moderator of the General Assembly of the Presbyterian Church. A unanimous election to this office at that time was a high compliment. Times were becoming stormy in the Presbyterian Church. He was not *at home* at the head of such a body. Dr. Reed, a member of a deputation of the Congregational Union of England and Wales, who was on a visit at that time to the American Churches, and witnessed the proceedings of the General Assembly, makes the following remarks in allusion to the occurrence:

"Dr. Philip Lindsley, president of Nashville College, was chosen moderator—a gentleman whose acquaintance I had the pleasure of forming at Washington. So far as intelligence, impartiality, and urbane and Christian carriage were qualifications, the choice was a happy one; but a person who presides over a large meeting, where one-half of the persons are unused to the forms of proceeding, and where strong discussion and party feeling are expected to break out, requires, above all things, much promptitude and tact in the ways of business generally, and a good acquaintance with the

practices of the body over which he is placed in particular. This Dr. Lindsley candidly acknowledged he did not possess; and from the want of it, both himself and the court were often embarrassed, sometimes in a humorous, and sometimes in a vexatious, manner."

Other men, as well as Dr. Lindsley, who have been at home in the management of college boys, have sometimes found it difficult to control a hundred or a hundred and fifty strong-headed preachers and elders in a judicature of the Church.

In 1845, he lost his wife, with whom he seems to have lived happily for thirty-two years, and in 1849 was married again, to Mrs. Mary Ann Ayers, of New Albany, Indiana. The former husband of this lady had been a principal contributor toward the establishment of New Albany Theological Seminary, an institution of some promise at that time. In May, 1850, Dr. L. was elected Professor of Ecclesiastical Polity and Biblical Archaeology in this Seminary. He accepted the appointment, and spent the remainder of his days at New Albany.

The circumstances of his death were remarkable and impressive. In 1855, he was a delegate to the General Assembly which held its sessions that year in Nashville. When asked previous to his appointment whether, if appointed, he could probably attend the meeting of the Assembly, his reply was characteristic: "I have never sought any appointment, and when God has placed upon me a duty, I endeavor to discharge it." He seemed afterwards, however, to doubt whether he should undertake to fulfill the appointment, and remarked, upon leaving home, as if by premonition of what was before him, that he should probably never return. "I may die," said he, "before I reach Nashville." On the morning of May 23, while sitting at the breakfast-table, surrounded by his children, the conversation turned upon the danger of aged men traveling from home. He expressed the opinion that it was unwise, and that they thereby put their lives in jeopardy. A friend inquired, "Is not your decision in conflict with your own lonely journey to this place?" "No, he replied, "no; I am here also at home—as well die here as anywhere;" and in a few minutes was struck with apoplexy, and passed immediately into a state of unconsciousness. He

remained in that condition until Friday morning, when death completed its work. It was a startling occurrence to the General Assembly, which was still in the midst of its sessions, that one of its oldest and most respected members should thus be so suddenly stricken down. Of course appropriate respect was shown to the memory of the deceased by that body.

It is proposed now to take a brief notice of the Works of Dr. Lindsley. He is chiefly known as an educator. His biographer has, therefore, very properly placed his literary works first in order. His inaugural address at Nashville was delivered January 12, 1825. This was the commencement of the great work of his life. In discussing the subject of education he expresses himself thus:

“On the subject of education much has been said and written. Of its importance, at least to a certain extent, and for certain purposes, but one opinion has ever prevailed. Even among savages and the ruder classes of civilized men, it has been found necessary to instruct children in the few imperfect arts and branches of knowledge with which the parents happen to be acquainted, in order to fit them for the mode of life to which they were destined. No animal is by nature so destitute and helpless as man. He is emphatically the creature of education. As a general rule, it may be said of him, that he can be molded into any form and character, and exalted to any degree of intellectual excellence, by suitable instruction and discipline. And ordinarily the scale of education is graduated by the wisdom and intelligence of those who, in any age or country, superintend and direct the seminaries of youth.

“Many systems of education, considerably differing from one another in several important features, have been proposed to the world; and each has had its advocates and admirers. The question has often been agitated, whether a public be preferable to a private education. Much has been plausibly urged in behalf of each mode. The decision of mankind, however, has been pronounced in favor of a public system. Such was the award of Quintilian, whose treatise on the subject is among the most ancient which have escaped the ravages of time. . . . .

"We cannot ascend very high into antiquity for light on this subject"—the subject of education. "Moses, the earliest and the only historian of the origin and primeval condition of our race, has recorded only a few striking facts and events relative to a period of more than twenty-five hundred years. These facts are, however, conclusive as to the general state and character of mankind during the primitive ages. They indubitably possessed the arts, knowledge, skill, and enterprise of civilized life. The venerable father of the human family was their first instructor. Himself created in the full maturity and vigor of all his faculties, moral, intellectual, and physical, and taught immediately by his Maker every thing necessary for him to know, and living through a period of nearly a thousand years, he could not have failed to prove an able instructor to his posterity.

"How much of literature, science, and the arts may have been possessed by the antediluvian world, it is impossible for us to know, and useless to conjecture. That they had no mean attainments, is evident from the Mosaic narrative; and that their descendants who survived the ruins of the deluge had not lost the arts, is manifest from the sketch of their first exploits, as given by the same faithful and inspired writer. Noah, indeed, remained a teacher in the new world for three hundred and fifty years; within which period many of the cities of Chaldea, Assyria, and Phœnicia had been founded, and were fast rising to that height of power and splendor which has made them the wonder and admiration of all succeeding ages. Egypt, too, which has ever been reputed the cradle of the arts, had become a populous and powerful kingdom, at least, in the days of Abraham. From the creation of Adam, therefore, down to the age of the great Hebrew patriarch, we behold no trace of savage life upon the earth." (Vol. I. pp. 65-67.)

It has been a favorite speculation with poets and philosophers that the primitive state of man was a condition of low savagery; that men, *mutum et turpe pecus*, lived in caves, subsisted upon roots and acorns, and fought their battles with their fists and then with sticks—*pugnis deinde fustibus*. Even Dr. Blair and the biblical archaeologist, Jahn, seem to incline

to this view, and recently, in an address to the working-men of Liverpool, the doctrine is distinctly promulgated and made the basis of an argument, that the original condition of man was similar to that of "the Esquimaux in the land of ice and seals," "of the hunters of the American forests," "the Tartars of the Siberian steppes," and "the negroes of tropical Africa." Of course this theory ignores at once the Mosaic account of the origin of the race, and their early history as we have it from the same source. It ignores as well the testimony of all history, that the natural tendency of human nature and human society is, unless under the influence of powerful restraints, to deterioration, rather than to progress in the right direction. Men are elevated by outside influences, and by natural effort. When these influences are withdrawn, and these efforts are relaxed, they go down as inevitably as the boat descends the stream when the boatman ceases to ply his oar. Poets, and philosophers, and socialists may dream, but still experience will always realize that the path to *elevation* is, of course, an *ascending* path. Our author speaks very practically on this subject.

"It has been generally supposed," says he, "and this is the prevailing philosophy, that the savage was the primitive condition of man, and that he has been slowly advancing, from age to age, by the gradual development of his powers, until he has, at length, arrived at that degree of refinement which now characterizes civilized society. This theory is contradicted alike by reason, by revelation, and by history. I hesitate not to affirm that the world cannot produce an instance of a nation, a tribe, a family, or of an individual who has ever emerged from the rudeness of savage life without any foreign or external aid, or without the instruction and example of those who were already civilized. This is not the place to present the argument, or to attempt the induction which establishes my position. All the phenomena of savage life can easily be explained, while had this been the original state of mankind, his subsequent improvement could never have been accounted for consistently with Scripture or history. Had men been savages at the outset, they would have been savages to this day, unless the Deity had interposed in their

behalf. Man is prone to degeneracy; and, when sunk to the lowest state of degradation, he remains stationary, until light from abroad dispels the darkness which envelops him. The history of all savage tribes with which we are acquainted confirms this statement.

“We can trace the stream of civilization flowing from the garden of Eden through the antediluvian world; following the little company that issued from the ark; fertilizing the plains of Egypt; at length reaching the Grecian shores; and hence gradually advancing westward, till barbarous Rome felt its transforming power; then, interrupted for a season by the Northern Scythians, it seemed to linger in its march awhile about a few favored spots, until in time it spread over the European world, and has finally crossed the Atlantic, and nearly reclaimed from savage cruelty and wretchedness a whole continent.

“Wherever education declines, there human nature proportionally deteriorates. Were it totally neglected in any community, not many years would elapse before the people would become as absolutely savage as the Indian or the African. Learning cannot be inherited like money and lands. The same tedious, painful process must be repeated with every new generation. An apprenticeship must be served in order to acquire even the humblest mechanical arts; much more is it essential to literary and scientific attainments. The difficulty in the most advanced stages of society is to keep men up to the standard of excellence which has already been reached.

. . . Facilis descensus Averni;  
Sed revocare gradum, superasque evadere ad auras,  
Hoc opus, hie labor est.” (Vol. I. pp. 68-71.)

Since the establishment of our republican government, it has been regarded and put forth as a sort of truism that intelligence and virtue on the part of the people are essential to its perpetuity. Washington, in his Farewell Address, goes farther: “Of all the dispositions and habits,” says he, “which lead to political prosperity, *religion* and *morality* are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of

human happiness, these firmest props of the duties of *men* and *citizens*." Very few politicians in this country have called in question the truth of this doctrine until recently. Washington by *religion* meant the Christian religion; and he regarded the Bible as the text-book of religion. He would have been horrified at any attempt which might have been made to exclude the Bible from any portion of the people. But if he were to rise from the dead now, he would find a portion of the people of this great Christian republic moving heaven and earth with a view to the exclusion of the Bible and all the forms of religious worship from our public schools. This is not the place for an argument on such a subject, but it is a plain case that this measure aims a fatal blow at the very heart of our social system. It is plain, too, that it is introduced and urged in the interest of another system which is the very *antipodes* of our own. Teach the children practically at school that the Bible is a dangerous book, and that religious worship is a dangerous exercise, and you will train up a nation of unbelievers and scoffers. It would require no prophetic gift to foretell the destiny of such a nation. Hear our author on this subject:

"I have said," says he, "that the heart or the moral faculties ought to be cultivated. I am aware that a system of ethics or moral philosophy usually constitutes a part of a college course, and the last part, too. It is studied as a science, just as chemistry or astronomy is studied. But the moral powers need constant cultivation from infancy to manhood. Correct habits of thinking and acting are to be formed. Precept, lecture, exhortation are not enough. The daily walk and conversation must be inspected, guarded, and molded, if practicable, into the purest form. The Bible ought to be *studied*, and its lessons of wisdom *diligently enforced* and *practically exemplified*. I say nothing of creeds, or confessions, or systems of doctrines. I speak of the Bible—the grand charter of our holy religion, of our common Christianity. And who of the great Christian family can object to this? In the heathen schools youth were always taught the religion of their country. Every Mussulman is required to be master of the Koran. And shall Christian youth be less favored than the

Pagan and Mohammedan? Have we a book bearing the impress of Heaven; confessedly embodying the purest morality ever yet known in the world; the only authentic record of the origin of our race, and of the most stupendous events which have ever occurred upon our globe; filled with scenes of real life the most instructive, with biographical incident the most extraordinary and pathetic; with strains of eloquence and poetry the most melting and sublime; and withal professing to be, and acknowledged to be, our only safe guide through life, and the foundation of all our hopes of a blessed immortality? Shall this book be excluded from our seminaries, and withheld from our youth, at the very period, too, when they most need its salutary restraints and purifying influence? And this, lest, peradventure, some speculative error, or some sectarian dogma, might be imbibed, as if worse errors, and more inveterate prejudices, and the most pernicious principles will not be sure to find their way into the heart which remains a stranger to the hallowed precepts of the sacred volume? But I intend to offer no formal argument upon this point just now. In every place of education the Bible ought to be the daily companion of every individual; and no man ought to be suffered to teach at all who refuses to teach the Bible. 'Train up a child in the way he should go, and when he is old he will not depart from it,' is the doctrine of revelation, of reason, and of experience." (Vol. I. pp. 92-94.)

As a specimen of the sentiments which Dr. Lindsley inculcated in his pupils, two or three selections are presented in this connection. They are taken rather at random from his first Baccalaureate address. It was delivered to the graduating class of 1826. In the outset of this address he endeavors to dissipate an error into which young men, and sometimes the parents of young men, easily fall. When a student enters college with an earnest purpose, his degree is the object upon which he fixes his aim. He looks to this as the symbol of his scholarship, and as something like the *chief end of man*. It is to be his passport in the literary world. It is that which is to distinguish him above his less fortunate peers that he left at home. He wishes to excel, and it is an honorable ambition.

But is his work done when he receives his diploma? He may think it is, and his friends may think it is; but they are all mistaken. He is not educated yet; he has taken a look or two into the *arcana* of knowledge. He has crossed the threshold of her temple, but that is all. If he is to be an educated man, his great work is still before him. He has, perhaps, mastered some of the elements of truth. But when a boy has mastered the alphabet, he is not yet a reader. Many an effort is still necessary; many a discouragement he will still meet before he becomes skilled in the mysterious process of acquiring ideas from the voiceless symbols of the book. How hard a work is the work of life! Still we may not shrink from it. Labor is God's allotment to us for our good. The writer's mind involuntarily goes back to other days. When a very few days shall have passed, it will be thirty-nine years since he received his diploma from his venerable and venerated instructor. That day, however, instead of releasing him from labor, transferred him into a new theater, in which life has been one incessant scene of toil. And yet how little has been done! We may struggle up, and plant ourselves upon one terrace of the mountain, but still, without hyperbole, it is true that "Alps on Alps arise." It was proposed however, to hear our respected educator:

"Your academical course, young gentlemen," said he, "is now ended, and you have just received the usual honors and testimonials of this institution. According to the opinion which too generally prevails, you have completed your studies. This, I am persuaded, is not your own opinion. You have already made a juster estimate of your attainments, and of the vast and variegated field for future investigation which still lies before you, and which invites your assiduous cultivation. If you have learned *how* to study, and have acquired a thirst for knowledge, you will continue to study, and to learn, while you live. This, indeed, is the grand aim and object of all elementary education. It is to discipline the mind, to develop faculty, to mature the judgment, to refine the taste, to chasten the moral sense, to awaken and invigorate intellectual energy, and to furnish the requisite materials upon which to erect the noblest superstructure. Hitherto you have been

laying the foundation, and serving that kind of apprenticeship which may enable you to march forward by your own diligent and persevering efforts. Do not imagine, therefore, that your work is done. You have only commenced your studies. Whatever may be your future profession, pursuit, business, or destination, let books, science, literature, be your constant companions.

"All the great and good men who have enlightened, adorned, and purified the world by their labors and their counsels, have been indefatigable students in the pursuit of knowledge up to the last moment of their existence. No matter how exalted any man's genius may be, history demonstrates that genius has never achieved great things without industry." (Vol. I. pp. 121, 122.)

When Dr. Lindsley entered upon his work at Nashville, he evidently entertained hopes of accomplishing much. He had rejected calls from other quarters, because he thought this the most promising locality for an institution of learning such as he desired to have a chief agency in building up. He was in the prime of life, and without doubt had some ambition of distinguishing himself in the pursuit to which the providence of God seemed to have called him. He placed a high estimate upon the profession of teaching; the estimate, however, was not too high. He wished to see grow up around him, and under his administration, an institution of learning which would extend its influence far and wide, and become a sort of center of literary attraction to the whole South-west. It was an honorable ambition. The following was his plan:

"The trustees of Cumberland College [the University of Nashville] have purchased one hundred and twenty acres of land to meet the various purposes of their contemplated university. It is proposed immediately to commence the erection of a series of buildings for the accommodation of students, instructors, and stewards, consisting of five additional colleges, each sufficiently commodious for a hundred students and three assistant professors or tutors, and of seven houses for as many principal or head professors. We shall then have six colleges, and twenty-five instructors, and accommodations for six hundred pupils. To each college will be attached a

refectory, or boarding-house, with eight or ten acres of land for gardening and exercise. The colleges will be erected at such distances from each other as to prevent the usual evils resulting from the congregation of large numbers of youth at the same place. Professors will occupy houses on the intervening lots; and there will be at least three officers resident within the walls of each college. We shall thus have six distinct and separate families, so far as regards domestic economy, internal police, and social order; while one *senatus academicus* will superintend and control the whole.

“Gardens and mechanics’ shops will be interspersed among the various edifices, in such manner as to be easily accessible to all the youth for improvement and recreation. Whenever the present ground shall be thus occupied, it will be necessary to procure fifty or a hundred acres more for a model or experimental farm, that agriculture, the noblest of sciences and the most important of the useful arts, may be thoroughly studied and practiced. At a future period, or as soon as the means can be obtained, other suitable edifices, both useful and ornamental, may be erected. The plan admits of indefinite extension, and, in proportion to its enlargement, its advantages will be increased, while the expense of its maintenance will be diminished.”

This was a magnificent scheme; and had it been carried out, we might have had, except in years, a rival of Oxford or Cambridge among us. It was, however, never carried out. Public sentiment was not equal to the task. Our people have thought more of making money than of building up great universities. Our policy, too has been to scatter the means which we have been willing to use for educational purposes, and employ them in the establishment and attempted maintenance of ephemeral colleges all over the country. The result has been a great waste of money, and a low public estimate of what a real collegiate education should be. We have had colleges in abundance whose race has been very short, and educated men whose measure has been very limited. This is deplorable. It is hoped, however, that a better day is dawning upon us.

In regard to the influence of our colleges upon our civil

institutions, our author speaks some truthful words. The people are sometimes jealous of the colleges; but no jealousy was ever more unfounded. Speaking of the establishment of our independence, he says:

“The history of those colonial pioneers in the cause of learning, virtue, and liberty, is pregnant with instruction to men who entertain doubts, or fears, or prejudices in regard to the character, influence, and bearing of similar establishments. Within sight of the oldest, and still the most celebrated, university of our country, commenced the mighty contest which created a nation of freemen; and her gallant sons poured out their blood like water upon the field of battle. They roused by their eloquence every patriotic energy of their countrymen, and were ever foremost to hazard and to sacrifice fortune and life for the general weal. Then was the golden opportunity for college-bred gentlemen to have secured for themselves stars, and garters, and miters, and estates, by rallying round the royal standard in support of legitimacy and aristocracy, of the priest and of the king, and to have placed their feet proudly upon the necks of the vulgar and illiterate. So base a sycophant, so traitorous a Tory, so aspiring a *would-be* lord, never disgraced a college catalogue. Not one proved recreant to the cause of popular rights and liberty. Whatever their calling or profession—lawyers, physicians, clergymen, merchants, farmers—all the sons of *Alma Mater* were found in the ranks of hostility to Britain’s claims, to Britain’s legions.

“Nor ought it ever to be forgotten that, throughout the original thirteen confederate colonies, afterwards States, the best educated and most enlightened individuals were decided Whigs, and in their wisdom, intelligence, patriotism, and integrity the people reposed unlimited confidence. And they were not deceived. These were the men who directed the revolutionary conflict, and these, too, were the men who formed the Constitution under which we now live in peace, prosperity, and happiness unparalleled in the history of the world.”

It was something that the battle at Bunker’s Hill, where the struggle of the Revolution commenced in earnest, occurred

in sight of Harvard College, and that under the shadow of Nassau Hall was fought the battle at Princeton which turned the tide of war in favor of the disheartened colonies. The truth is, if our seats of learning are kept under proper influences, America will never fall under a tyrant's yoke. The locality of a battle-field may be regarded as accidental, but the great truth here announced has an immovable basis.

Let us pass now to the second class of subjects contained in these Works—to the sermons of our author. Although Dr. Lindsley was chiefly known as a literary man and an educator, still he occupied the pulpit occasionally, and to more cultivated hearers, with great acceptance, during his life. There are eighteen sermons on almost as many subjects. We confine ourselves mainly to those connected with his work as a teacher. The first sermon in the collection is a Plea for the Theological Seminary at Princeton. It contains some thoughts which commend themselves to those who amongst us have some misgivings on the subject of theological learning. They especially commend themselves to the consideration of young men preparing for the ministry.

"The experience of eighteen centuries," says he, "ought to be sufficient to convince the world, or, at least, the intelligent Christian world, that religion cannot be inculcated by ignorance; that knowledge of no kind is intuitive or innate; that it cannot be acquired but by a course of study and application under such teachers, and with such helps, as are adequate to its attainment; that nothing great or good is ever effected without pains and industry; or, in other words, without resorting to the means naturally adapted to the production of that end.

"How was it under the Jewish theocracy? Did the Deity thus judge and thus ordain? Were the priests and prophets thus suddenly distinguished and elevated? Were they selected for the service of the altar and the temple from the rude, ignorant, inexperienced mass of the people? How was it in our Saviour's time? What does his own example teach us? Did he not instruct his own disciples patiently and perseveringly for several years before he commissioned them to go forth as teachers of others? And then not without the aid of the

extraordinary power of working miracles, and the extraordinary illumination and aid of the Holy Spirit who in every emergency supplied the defect of natural talent and of education, so that they could speak any language, and enter the lists against every subtle adversary. Did he not himself conform to the established Jewish usage by abstaining from his public ministry till he had attained the mature age of thirty years?"

Who have been the great lights and bulwarks of Christianity? Who have been its benefactors in its times of trial? Says our author:

"Allow me to appeal to facts. What says the history of the Christian Church? Go to its commencement. Examine the qualifications of its original founders. We have already hinted at their peculiar and distinguishing advantages and prerogatives, such as have never since been enjoyed or possessed. Who succeeded them? Men of the greatest learning then in the world; men of whom the world was not worthy; men who could put all Grecian and Roman science to the blush; who could meet the aged philosopher and the wily sophist on their own ground—Clemens, Ignatius, Polycarp, Justin, Irenaeus, Tertullian, Origen, Cyprian, Eusebius, Athanasius, Basil, Chrysostom, Lactantius, Ambrose, Jerome, and a host of martyrs and fathers too numerous to mention.

"When learning declined, religion degenerated. When learning had vanished, religion was nearly extinct. When letters revived, religion again flourished and assumed a purer form.

"Who were the first to discover, expose, refute, condemn, and demolish the papal errors, and the papal tyranny? Who but the men of largest minds and the greatest learning? Need I name Wickliffe, Huss, Jerome of Prague, Luther, Melanchthon, Calvin, Latimer, Ridley, Cranmer, Knox, and a hundred others as eminent for literature as religion, for integrity and courage as for zeal and ardor in the cause of truth, who nobly dared to stem the torrent which had nearly deluged the Christian world, and nearly buried in ruins the whole Christian fabric?

"Shall I trace the progress of religion from that bright

epoch when the sun of the Reformation first rose above the horizon, and began to dispel the darkness of a long, dismal night which seemed to threaten an endless duration, down to the present time? What is the character of the men who have labored in the field and on the battle-ground with most efficiency and success? who have written books, and thundered in the pulpit with argument and eloquence irresistible and overwhelming? Were they not the most acute, best disciplined, most profoundly erudite men of the ages in which they flourished? Shall I come nearer to your own times and to your own doors? Shall I invoke the spirits of a Hammond, a Chillingworth, a Charnock, an Owen, a Baxter, a Flavel, a Stillingfleet, a Tillotson, an Eliot, a Schwartz, a Jahn, an Edwards, a Davies, a Horsey, a Porteus, a Buchanan, a Witherspoon, a Martyn? But the catalogue would be endless." (Vol. II. pages 40-42, 45-47.)

The catalogue would indeed be long which could contain the names of the great and good men whose talents and learning have been sanctified to the promotion of the highest interests of religious truth and religious knowledge. It is no doubt true, as Luther said, that, if he and his fellow-laborers had not learned Hebrew and Greek, we should have been kissing the Pope's toe or holding his stirrup yet. But the manacles have fallen from our hands. Let it be known, however, that they were broken by men who were the intellectual and scholarly giants of their day.

But let us hear Dr. Lindsley as he addresses the students and Faculty of New Jersey College in the customary worship of the Sabbath. The text is, "Remember now thy Creator in the days of thy youth." Speaking of the virtue which men extol, the virtue which "prompts men to hazard soul and body for wealth, and honor, and power, and splendor, while it draws a thick veil over the glories and the terrors of eternity," he says:

"We have no desire to detract from its real worth. We acknowledge that many advantages of a civil, political, and social nature do result from its influence on the lives of men. We are willing to give full credit to the principles of virtue and honor as stimulating many a naturally generous spirit to

the performance of useful and praiseworthy deeds. But these principles are much more frequently perverted to the injury, than improved to the benefit, of mankind. Their operation is naturally selfish. They impel men to make any sacrifice for their own emolument. But they do not regulate the movements and affections of the heart. They do not direct to the law of God as the only rule of human conduct. Public opinion is the standard to which they point. Such principles may easily mold a man into a Frederick, a Chesterfield, a Hume, or a Godwin; but they never have produced, and never will produce, an Eliot, a Howard, a Buchanan, a Wilberforce, a Martyn, or a Washington." And again :

"I mean not to pronounce a eulogy on the innocence and virtues of youth. I know that they inherit that corrupt nature and those vicious propensities which are common to all the descendants of the first parents of our race. They are the children of wrath and the heirs of death. But I know also that all men are not equally wicked. Those who have sinned ten, fifteen, or twenty years, are not as likely to be hardened in iniquity as those who have persisted in a course of transgression some thirty, forty, or fifty years. Ordinarily, therefore, the shorter the period during which a person has lived in a sinful, impenitent state, the greater is the prospect of his return to God, and of his restoration to divine favor.

"There are, it must be granted, many awful exceptions to this rule. I mean not to flatter you, my young friends. I have seen, and probably the most of you have seen, some young persons, very young indeed, of fifteen years old and under, so abominably wicked that the veriest fiend might blush at the success of his own wiles and the sight of his own work.

"That youth, however, is the season most favorable to the service of God, and most acceptable to him, we are assured in numerous passages of Scripture, and by many instances there recorded of his special and distinguished favor to his youthful worshippers. 'I love them that love me; and those that seek me early shall find me.' This divine declaration and promise ought to be regarded as an encouragement of the most precious and animating kind. It is a pledge of success to all

who seek to remember their Creator in the days of their youth.

“Thy Creator calls upon thee, O young man, to remember him and be happy. He warns thee to flee youthful lusts; to shun those destructive pleasures which are so fascinating at thy time of life. He invites thee to prepare for heaven before thou art wholly absorbed by the things of earth; before thou art fairly engaged in that round of dissipation to which fashion and folly will speedily seduce thee; before thou art involved in those perplexing cares and ambitious pursuits which few, very few, ever willingly abandon. He is addressing thee in strains of the most tender and earnest entreaty: ‘My son, give me thy heart;’ ‘Turn quickly from the evil of thy ways; why wilt thou die?’ ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked.’” (Vol. II. pages 134–141.)

We have a sermon upon the Improvement of Time, or rather upon the *Redeeming of Time*. In this sermon he thus speaks:

“What spectacle in creation is more pitiable than that of a venerable old man, just tottering upon the brink of the grave, whose past life gives no pleasing anticipations of the future? What more horrible than that of a notoriously wicked old man—a hoary-headed miser, or knave, or drunkard, for instance? Suppose him utterly insensible to his own fate; do we not instinctively shudder at the prospect before him, and regard him as the most perfect example of hardened depravity and stupid infatuation which can be found on earth? Suppose him not indifferent; suppose him awakened, at last, to all the dangers of his situation, but in despair. See him on his bed of languishing and death; sensible that the hand of God is upon him; groaning under a weight of bodily infirmity sufficient of itself to exclude every other concern, but which to him is nothing to the fiercer torments, the unspeakable agonies of the mind. He sees no ray of hope or mercy through the utter darkness which surrounds him; no kind angel near to uphold his sinking spirit, or to guide him through the dismal valley which is opening fast upon his view. What would he not give for one day, for one hour, to

seek an interest in that Saviour whom he has hitherto neglected or despised, and to fit him for his flight into the world unknown? The gold of the Indies would be lighter than vanity if balanced against a moment. 'Time, time!' exclaimed Queen Elizabeth, when on her dying bed, 'a world of wealth for an inch of time!' No, my young friends, time cannot be purchased for thrones or empires; else kings had been beggars to redeem an hour.

"The little assembly which usually meets in this college chapel is an apt epitome of the great world of which we read, which for six thousand years has been uniform in nothing but changes. Every year, every month, effects some change among us. Friends and companions, esteemed pupils, venerable fathers and teachers leave us. Strangers come and occupy their seats, and find a place in our affections. Now an individual goes, and an individual arrives. Now a multitude depart together, bid farewell to their *Alma Mater*, disperse to the four winds of heaven, and are lost to our view in the mighty throng of busy mortals who keep the world in motion. At least a hundred persons are now present to whose faces we were strangers but a few months ago.

"A few of us have witnessed more than one entire revolution in our little assembly. Within ten short years hundreds have come to us, and hundreds have left us. How many who now hear me were here ten years ago? Of those with whom it was my happy lot first to associate in these hallowed walls, not an individual now frequents them. Pupils, teachers, companions—all are gone."

This sermon seems to have been delivered on the last Sabbath in the year. Hence the following:

"Brethren, it has pleased the Lord, in his great goodness, to spare our lives to behold the close of another year. It becomes us to take a solemn and an honest retrospect of our conduct during that period. Let us call to mind the many mercies received, the many privileges enjoyed, the multiplied favors of a gracious, protecting Providence, the many calls and warnings and judgments from the Word, the Spirit, and the ministers of God, the return which we have rendered to our heavenly Preserver and Benefactor, and the improvement

which we have made of all his kindly dealings and fatherly chastisements. Has not the hand of the Lord been stretched forth in judgment among us? How many souls has he taken from the number of our acquaintances? Has not the voice of mourning been heard in our streets? How many calls like these shall we disregard? How soon may we be constrained in bitterness to exclaim, 'The harvest is past, the summer is ended, and we are not saved'?

“‘Quench not the Spirit.’ ‘Grieve not the Holy Spirit of God.’ ‘To-day, if ye will hear his voice, harden not your hearts.’ ‘Behold, now is the accepted time; behold, now is the day of salvation.’ ‘Boast not thyself of to-morrow.’ ‘This night thy soul may be required of thee;’ then whose shall those things be which now engross thy thoughts and affections?”

In this connection we have a passage from the most serious of all the poets:

“By Nature’s law what may be, may be now;  
There’s no prerogative in human laws.  
In human hearts what bolder thought can rise,  
Than man’s presumption on to-morrow’s dawn?  
Where is to-morrow? In another world.  
For numbers this is certain; the reverse  
Is sure to none; yet on this *perhaps*,  
This *peradventure*, infamous for lies,  
As on a rock of adamant, we build  
Our mountain hopes; spin out eternal schemes,  
And big with life’s futurities expire.  
Be wise to day; ‘tis madness to defer;  
Next day the fatal precedent will plead;  
Thus on, till wisdom is pushed out of life.  
Procrastination is the thief of time,  
Year after year it steals, till all are fled,  
And to the mercies of a moment leaves  
The vast concerns of an eternal scene.”

(Vol. II. pages 220, 221, 227, 228, etc.)

It was intended to bestow a somewhat extended notice upon the third volume of this work. This article, however, must soon come to an end. The volume consists, as it has been stated, of miscellaneous works. It contains, among other things, a strong, and, we think, a conclusive, argument upon

the primitive social condition of our race. The subject has already been mentioned. Our author takes ground against Cicero, Juvenal, Horace, Lueretius, Hobbes, Rousseau, Hume, and a score of others, both ancients and moderns, who teach that man's social state by nature was a state of savageism. It need not be urged that such a theory is in direct conflict with scriptural history. It were easy to show that it is equally in conflict with civil history and reason.

About thirty years ago a very attractive book of Travels and Researches in Central America was published and extensively read in this country. Mr. Stephens was the traveler. In his explorations, Mr. Stephens found a number of ruins of what seemed to have been large cities hidden in dense forests, and overgrown with large trees which presented the appearance of being the growth of ages. These cities seemed to have been built by a people considerably advanced in civilization and a knowledge of the arts. These discoveries gave new interest to the old problem of the origin of the inhabitants of the Western Continent. From whence were they derived? Who were they? How did they reach this country? In 1840, 1841, and 1842, Dr. Lindsley published a series of articles in the *American Biblical Repository*, in the last of which he propounded the theory that America was peopled from Africa, or rather that America and Africa were originally one country, and that, by a great convulsion of pre-historic time—pre-historic if we overlook Biblical history—the countries were separated by the intervention of the Atlantic Ocean. This seems speculative. A tradition of the Egyptians derived through Plato, and a passage in the Old Testament, however, are brought into requisition in support of the theory. The passage from Plato is too long for insertion here; the scriptural text is in the tenth chapter of Genesis: "And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided." Now, it turns out that the Hebrew word, Peleg, means a *stream*, a *river*, a *channel*, in the sense of separating one portion of country from another. In Greek the same word, *πέλαγος*, and in Latin, *pelagus*, means a *sea*. The explanation is, that, in the days of Peleg, the great convulsion occurred which has been supposed, and the East-

ern and Western portions of the world were separated by the influx of the Atlantic Ocean. The theory carried farther is, that each portion of land carried its inhabitants with it, and that thus America came to be inhabited. The theory supposes that the descendants of Noah had multiplied so rapidly as to have extended over that part of the globe which after the division became America.

We leave this speculation as we find it. It is ingenious. The basis, however, seems frail—an Egyptian tradition and a verbal scriptural criticism. There is, too, a difficulty more serious; the aborigines of this country, as far as we know anything of them, in their features and in other characteristics, indicate more of an Asiatic than of an African origin. The reader will find the subject discussed in the third volume of this work.

An allusion will be made to a single passage more in the work of our author, and then this article will be brought to a close. The passage will not be repeated; we sincerely regret that it exists; still fidelity to the reader requires that it be noticed. It is contained in an address before the Board of Directors of the New Albany Theological Seminary, upon the occasion of our author's inauguration as Professor of Biblical Archaeology and Church-government in that institution. Dr. Lindsley maintains the divine right—*jus dicinum*—of Presbyterian Church-government, and the integrity of the Westminster system of theology. This latter especially was to be expected. In this connection we find the old charge of ignorance, not insultingly nor abusively, however, brought up, but still brought up, against Cumberland Presbyterians. What is to be regretted is that, from such a quarter, it was brought up at all. Dr. Lindsley, from the very nature of his habits and his associations, was not likely to be very well acquainted with Cumberland Presbyterians, so as to have entered into full sympathy with them even if he had known them better. We forgive this unkind thrust, and contribute a stone, a little stone it may be thought, still a *stone*, to the monument of a great and good man. It is an offering well meant, and such an offering, by the way, as, beyond the immediate labors of his biographer, we believe, the more honored members of his

own communion have not made. Peace to his ashes, and honor to his memory! We, at least, can see some good things outside of our own ecclesiastical family. May our tongue be palsied when we are ashamed to acknowledge the good wherever seen!

This case, however, brings up a collateral train of thought. There are other men in the Presbyterian Church who seem to know but little of us, and whose want of knowledge is less excusable than was that of Dr. Lindsley. One thing is certain—and our worthy friends may fix their minds upon it—that, if God prospers us, they will know more of us fifty years hence than they knew fifty years ago, or than they now seem to know. What we desire is, that they may know us as a growing, intelligent, useful, holy, and consecrated people. We have no ambition beyond this. In the meantime we take our stand upon the Bible, consistently and practically explained; we turn aside neither to the right hand nor to the left hand, after the commandments or philosophies of men. We say, "Let God be true, but every man a liar." This is our hopeful and earnest answer to all charges of ignorance which may be expressly or impliedly brought against us.

Dr. Lindsley was a great reader. We look over a catalogue of the books which he represents himself to have read within a particular time, and we are astonished. His biographer comes upon him unexpectedly one morning, and finds him reading, and inquires, "What are you reading now, Doctor?" "O nothing but Gibbon, for the fortieth time, perhaps," was the reply. This was, of course, a jocular reply, but it means, nevertheless, that he had read Gibbon frequently before. He suggests, in one passage of his works, that he may have read too many books. Such an error is possible. It is not, however, the common error of men. A few select books, thoroughly read, and re-read, and mastered, so far that their matter becomes a ready portion of our intellectual furniture, as it were a part of ourselves, are more conducive to real strength of mind and character than many books too hastily read. This remark is intended to be general, and without any reference to the case before us.

Another feature in the character of Dr. Lindsley is too in-

teresting to be overlooked. No instructor was ever more successful in impressing himself upon his pupils. Some of them thought him the greatest of living instructors. Some went even beyond this in their ardent estimate of his character and abilities. It may be taken for granted that, unless a teacher can create a respect for himself *personally*, as a man and as a scholar, he is worth very little. When such a respect is sincerely felt, it will be like the clear type upon the paper. The impression *will* be made, and it *will* be legible, and it will be likely to be permanent.

With a few more words, this paper must come to an end. The writer has read these books, and now briefly examines them, with a view to this notice, with melancholy interest. Dr. Lindsley performed a great work in Tennessee; but one object which evidently lay near his heart he did not accomplish: he did not leave the University of Nashville what he desired to leave it. His labor was not lost, it is true. It was far from being lost. The work of no earnest and competent instructor is lost. He may fail of some of his objects, but he sows seed which will produce fruit when the hand which sows is still in death. He awakens impulses which will never die. It is said that history repeats itself. This is true. It is also true that *experience* repeats itself. How many similar experiences in the work of education have we had in this country? It may be admitted that some of these experiences have been upon a smaller scale. Still, in their essential characteristics, they have been the same. Men who might have acquired wealth and fame in other pursuits have unselfishly devoted themselves to the work of instruction, and have lived and died falling short of noble and praiseworthy objects which they had hoped to accomplish. Others have labored long, and are still laboring, under the *sickening influence of deferred hope*. In this we speak to Cumberland Presbyterians especially. How long shall such a condition of things continue? This is a train of thought which calls up tender and hallowed recollections. Let us not pursue it. Many assurances are offered that a better day is before us. When such a day is fairly open, the weary pioneer may lay himself down quietly and peacefully to rest. Should it never open fully, still his trust is in God.

"He that keepeth Israel neither slumbers nor sleeps." He will find his own agencies for the accomplishment of his great ends. These ends he will certainly accomplish.

Dr. Halsey, in the volumes we have been considering, has erected a fitting monument to the memory of his instructor and friend. The mechanical work, too, is faultless.

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#### ART. V.—*The Office of Ruling Elder in the Church.*

THERE are three principal forms of Church-government—to wit, Episcopal, Congregational, and Presbyterian. In the first, the governing power is vested in a bishop; in the second, in the whole congregation assembled; and in the third, in the ministry and eldership, equally balanced. Each form takes its name from the nature of the government. In the Presbyterian form there are two distinct classes of rulers. They are sometimes designated by the general term of elders. "Let the elders that rule well be accounted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. v. 17.) The Episcopal and Congregational forms of Church-government deny that there is any such office recognized in the Bible, as the Presbyterians claim. The Presbyterian form claims to be scriptural, equitable, and consistent in its two classes of office-bearers. It is proposed to devote this article to an elucidation of the office of ruling elder in the Church, as separate and distinct from the functions of the ministry.

##### I. Let us appeal to the Holy Scriptures.

1. The Old Testament speaks of such an office in the Church of God during the Jewish dispensation. When God, by the hand of Moses, was about to lead out his people from the land of Egypt, he said to Moses, "Go and gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." (Ex. iii. 16.) Then,

before he delivered the "tables of stone" unto Moses, he commanded him to come up into the mountain, with "Aaron, Nadab, and Abihu, and seventy of the elders of Israel." (Ex. xxiv. 1.) It appears that the elders were the representatives of the people. That they were officers over the people, is clear, from Num. xi. 16: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them." This language is definite and to the point. "This is he that was in the Church in the wilderness, with the angel which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." (Acts vii. 38.) Thus, it is seen that, from the Bible, three facts have been established: 1. That the Church of God existed in the time of Moses. 2. That Moses and Aaron were ministers in the Church. 3. That there were ruling elders then in the Church, assisting Moses and Aaron in its government. After a lapse of time, and the increase of the Jewish people, it not being convenient for them all to assemble at one place for worship, they began to meet in different places, and thus originated the use of synagogues. These were houses for the religious worship of the Jews, not very dissimilar from the houses of worship now in use, called churches. It appears that, in the government of the synagogue, there was one chief ruler, assisted by a bench of councilmen, or elders. The ruler of the synagogue, with his bench of elders, had authority over the internal affairs of the synagogue, and power to inflict punishment upon the unruly, and to expel the gross offender. Synagogue-worship was very prevalent in the time of Christ and his apostles. The Saviour often taught the people in the Jewish synagogues. He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. iv. 23.) The apostles also taught in the synagogues. Paul, as soon as he was converted, preached Christ in the synagogues, that he is the Son of God. (Acts ix. 20.) Paul preached in the synagogue at Thessalonica, three Sabbath-days in succession. (Acts xvii. 2.) Christ and his apostles, being Jews, were well acquainted with the forms of synagogue-worship; and, as the more spiritual dispensation of the

gospel was ushered in by them, it was very natural that they should preach and teach in the synagogues. Upon the day of Pentecost, and afterward, great numbers of the Jews were converted; and it is very probable that whole synagogue congregations were brought to the faith of Christ. At Jerusalem "a great company of the priests were obedient to the faith." (Acts vi. 7.) In such cases as this it can hardly be doubted that they continued the same form of government in their churches which they had had in their synagogues. There is no probability that they abandoned their old form of Church-government, and adopted another form antagonistic to it. Bishop Stillingfleet, of the Church of England, says: "That which we lay, then, as a foundation, whereby to learn what apostolic practice was, is that the apostles, in forming Churches, did observe the customs of the Jewish synagogues." Neander, the great ecclesiastical historian, adopts the views of Bishop Stillingfleet, and then adds: "It seemed most natural that Christianity, developing itself from the Jewish religion, should take this form of government." Hugh Grotius, of Holland, who was a man of great and extensive information, says: "The whole polity, or order, of the Church of Christ was conformed to the model of the Jewish synagogue." The "Encyclopedia of Religious Knowledge" says: "Grotius was master of all that is worth knowing in sacred and profane literature." One other authority is here introduced upon this subject. Archbishop Whately, of Dublin, says: "It appears highly probable—I might say morally certain—that wherever a Jewish synagogue existed—which was brought, the whole, or the chief part of it, to embrace the gospel—the apostles did not, then, so much form a Christian Church, as make an existing congregation Christian, by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly-adopted faith, leaving the machinery of government unchanged."

To Dr. Samuel Miller, on Ruling Elders, the credit is due for the foregoing quotations. They are from men eminent for learning and position in the Church. It is worthy of note, also, that these men were not seeking for evidence to establish the order of ruling elders in the Church, for they them-

selves mostly chose the Episcopal form of government. As to the order of government in the synagogue, we may farther learn, from Acts xiii. 15: "And after reading the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Dr. Gill, of England, an eminent Baptist commentator, has, upon this passage, the following: "The rulers of the synagogue sent unto them: that is, those who were principal men in the synagogue; the rulers of it, together with the elders; for there was but one ruler in the synagogue, though there were more elders; and so the Syriac version here renders it, the elders of the synagogue." Dr. Gill was eminent for his Oriental learning, and he was an adherent of the Congregational form of Church-government. The sum of the testimony is, that the synagogue was governed by one principal ruler, in connection with a bench of elders. Mr. Litton, of the Church of England, says: "The form of government which prevailed in the synagogue was not everywhere the same. In the more populous cities it was conducted on the Presbyterian model—a college, or senate, of persons skilled in the law being invested with the chief authority—while in the smaller villages, where there were not learned men in sufficient number to form such a senate, the synagogue was placed under the presidency of a single doctor of the law, who bore the title of teacher." He adds, however, "That the former was the ordinary and regular form of government proper to the synagogue." This seems very much like a Church-session, composed of the pastor of the congregation and his bench of elders. The likeness is so striking that Mr. Litton denominates it the "Presbyterian model."

Attention is now called to two facts: First, that the ecclesiastical polity of the Jewish synagogues was under the control of a president, or chief ruler, and a bench of elders; second, that the apostles, in organizing Christian Churches, transferred to them the ecclesiastical polity of the synagogues. The Jews had also their Sanhedrim, or great council, in which important matters, of either ecclesiastical or civil polity, were considered. In like manner the Church has always had its

higher courts, or general councils, for the consideration of important ecclesiastical questions. In the fifteenth chapter of The Acts, we have an account given us of such an assembly, composed of apostles and elders.

2. The New Testament sustains the Presbyterian form of Church-government, as to the office of ruling elder, separate and distinct from the functions of the ministry. Can the evidence of such an office there be found?

A few passages may be presented as specimens of the New Testament teaching upon this subject. "And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord in whom they believed." (Acts xiv. 23.) Paul and Barnabas were the only officiating ministers in ordaining the elders in this case. If they had been elders who labored in word and doctrine, one to each Church would have been sufficient. But there were *elders* in every Church—a plurality of them. The fair construction is, that they were only ruling elders. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus i. 5.) The persons that are here called "elders," are also called bishops (*episcopoi*)—that is, "overseers." The office of the "overseer" is the same as the office of the "elder"—both being to watch over the flock. Paul says to the same bench of elders that they were to "take heed" to the flock, and that they were "overseers" of the flock. It is not likely that there were preachers enough in Crete to have two, or more, appointed to each city and Church; nor would they be needed. "And from Miletus he sent to Ephesus, and called the elders of the Church." (Acts xx. 17.) Paul had been pastor of the Church at Ephesus for three years; and now, in passing, he had the elders called together, in order to give them his final charge. His charge implies that they had been elders of that Church during the whole time of his pastorate, and that, from the first day he came into Asia, they knew his manner of life among them, how he labored with tears, and taught them publicly, and from house to house. He does not intimate that they were his co-laborers in the ministry, but that they were "overseers" of the flock. And

inasmuch as they were to attend to the spiritual interests of the people, he says to them, "Feed the Church of God." This they could do by the use of the means of grace in various ways; such as meeting together for prayer and praise, the reading of the Scriptures, exhortation, and personal instruction, and securing the ministry of the gospel in their midst. "The apostles and elders came together to consider of this matter." (Acts xv. 6.) The elders here are distinct from the apostles. They are together in consultation; but the elders constitute one class of officers, and the apostles another. The apostles were elders, in one sense. Peter says of himself, I "am also an elder"—but here is another class of elders. "Is any sick among you? let him call for the elders of the Church, and let them pray over him." (James v. 14.) The elders of one Church were simply ruling elders. John, in his address to the seven Churches of Asia, speaks of the "angel" of each Church, and not angels. I believe it is generally admitted that the word angels, in the passage quoted, means the pastors of those Churches—one pastor to each Church.

One more passage only is presented upon this subject. "Let the elders that rule well be accounted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. v. 17.) This is a very strong passage in favor of the two classes of elders claimed by Presbyterians. If there were no antagonistic theories to be supported, there would be no controversy as to the meaning of this passage. It is here assumed that it sets forth the doctrine of two distinct classes of elders. The word "especially" distinguishes between the two classes. Scripture is explained by Scripture. "For there are many unruly and vain talkers, especially they of the circumcision." (Titus i. 10.) "Let us do good unto all men, but especially unto them who are of the household of faith." (Gal. iv. 10.) "Who is the Saviour of all men, especially of those who believe." (1 Tim. iv. 10.) "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. v. 8.) The word "especially," in each text here quoted, distinguishes between two classes of objects. There were "unruly and vain talkers," who were not "of the circumcision." There are

some men who are not of the "household of faith." The reader will see the point. There were some elders who "labored in the word and doctrine;" but it is equally clear that there were some elders who did not "labor in the word and doctrine." "He that hath ears to hear let him hear." Dr. Whitaker, an Episcopal divine and Professor of Divinity in the University of Cambridge, says of this text: "If all who rule well be worthy of double honor, especially they who labor in the word and doctrine, it is plain there were some who did not so labor; for if all had been of this description, the meaning would have been obscured; but the word 'especially' points out a difference. If I should say that all who study well at the University are worthy of double honor, especially those who labor in the study of theology, I must either mean that all do not study theology, or I should speak nonsense." In keeping with the views here expressed, we could offer the very best of Presbyterian authority, but we do not need it. If we can understand language at all, this text teaches that there are two classes of elders in the Church. I pity the cause, and the man who advocates it, that denies such plain statements of Scripture.

The fact has now been established from the New Testament, and from corroborating human testimony, that the office of ruling elder does exist in the Church, separate and distinct from the functions of the ministry.

II. It is proposed to notice some of the characteristics of this office.

1. It is an office of divine appointment.

It is not meant that men are called of God—impressed by the Holy Ghost—to take upon themselves this office. He thus calls men to preach the gospel. But what is here intended is, that the office itself is of divine appointment. Civil governments may also be said to be of divine appointment. "The powers that be are ordained of God." Reference is made here to dominions, or magistracies, without any special allusion to the man who may execute the office. Likewise the office of ruling elder exists in the Church by divine authority. No one doubts that the apostles held their position in the Church, as rulers, by divine appointment; and yet in that

memorable assembly at Jerusalem the elders exercised equal authority with the apostles, in the "decrees" they made for the whole Church. If their office was without divine authority, then their decisions in the case were nugatory. Paul said to the Ephesian elders, "Take heed to the flock over which the Holy Ghost hath made you overseers." These elders had been elected by the Church to this office in the usual way, as there is no probability that they assumed, of their own accord, such responsibilities; but the office being of God's appointment, they are said to be "overseers" of the flock by the authority of the Holy Ghost. Paul and Barnabas, it is said, ordained elders in every Church, and Paul left Titus in Crete with orders to ordain elders in every city.

The office of ruling elder could not have been an innovation, in the apostolic age; and if not, then it has divine sanction. The office should ever be distinguished from the man who fills the office. This is readily done in regard to any civil office. The officer may be deposed, but the office remains. The office gives dignity to the position.

## 2. It is a very important and responsible office.

It is believed that no incumbent of the office has a different view of it from this. The Confession of Faith of the Cumberland Presbyterian Church says: "The Church-session is competent to the spiritual government of the congregation." It is also to devise the "best measures for promoting the spiritual interests of the congregation." The spiritual interests of a people involve their eternal interests. The weight of responsibility upon the eldership is at once seen. The exercising of moral discipline over men involves greater interests than are committed to the jury, when the culprit is tried for his life. The infliction of improper, or unholy, discipline, or the failure to administer proper justice, may not stop with the immediate case involved. The apostle, in his charge to the elders of the Church at Ephesus, admonished them that they were to "take heed to themselves and to all the flock." The words "take heed," mean, when applied to the flock, "provide for." Not provide things for their present and temporal comfort, but for their spiritual and eternal happiness. The elders of each congregation are bound, by their oath of office,

to have the gospel preached to the people of their charge. The responsibility of determining as to the soundness of the doctrine preached, also rests upon the elders. The importance and responsibility incumbent upon the ruling elder is farther evident, from the fact that he is sometimes called upon, in the judicatures of the Church, to take part in considering and determining upon grave and important questions in ecclesiastical polity, and also in theology.

Elders were called into the councils of the Church, both under the Jewish and the Christian dispensation. When the question of circumcision was agitating the Church in the apostolic age, and a council was called for its settlement, there were "apostles and elders." The apostles did not take the responsibility alone. But the elders—the representatives of the people—were there, and gave their votes with the apostles in the final decision. The wording of it is, "The decrees that were ordained of the apostles and elders which were at Jerusalem." (Acts xvi. 4.) The man who fills the office of ruling elder, and does not feel that there are weighty responsibilities resting upon him, is unworthy of the office. There are some, doubtless, who never felt the responsibilities of the position. They ought to resign the office at once.

### 3. It is an honorable office.

It is an honor to humanity to be permitted to occupy the most humble position in the Church of God. David chose to be a door-keeper in the house of God, rather than dwell in the tents of wickedness. Paul, in speaking of his mission to the Gentiles, says: "I magnify mine office"—that is, I show that the office which declares life and salvation to men is one of signal honor. Every ruling elder ought to feel, in regard to his office, as Paul did in regard to his, and, by meeting the duties of his office, show that it is indeed one of honor. The ruling elder may degrade his office, or he may magnify it. The elders who were associated with the apostles, in the Jerusalem assembly, considering great and important questions, were highly honored; but it was their office that brought them to that honorable position. "Let the elders that rule well be accounted worthy of double honor." According to the Presbyterian form of government, there is no position of honor in

the Church which the minister can occupy, as a ruler, that the elder may not occupy with him side by side. In the highest judicatures of the Church he is often seen in close debate with the preacher, and that upon questions of the greatest moment.

The office of ruling elder not only entitles the occupant to the positions already noted, but it is his prerogative to propose, and advocate, any measure that he thinks will be for the good of the Church, and for the advancement of the cause of Christ. Some of the leading men of this nation have filled the office of ruling elder, and thought it no disgrace to themselves or their stations. Sir James Abercrombie, of England, although he had occupied some of the highest positions as a civil and military officer, and had received the commendations of his government, yet, upon being chosen to the office of ruling elder in his Church, wrote to his pastor that he considered this the most distinguished honor of his life, and that to be permitted to take the bread and wine, emblematical of the body and blood of Christ, and to distribute them to the disciples of Christ, was the greatest honor to which a man in this life could be exalted. Would that every elder in the Church thus "magnified" his office!

III. Attention is now called to some of the necessary qualifications of a ruling elder.

From the very nature of the office, it is manifest that certain qualifications are requisite. It is a misfortune to any Church to have unqualified ruling elders. Better have none. The following are prime requisites.

1. The ruling elder must love the Church. The writer once heard a minister of the gospel say, with tears in his eyes and the love of God in his soul, "I am glad that I am permitted to love the Church." We are too apt to conclude that we are a blessing to the Church, when the truth is the Church is a blessing to us. The man who is qualified, in this respect, to act as ruling elder in the Church, loves the Church for the Church's sake. He is not induced to love the Church simply because it chances to be in a flourishing condition. He is not only a friend of the Church when it has friends enough, but he loves it in adversity. Like the captive Jew, he is ready to exclaim, "Yea, we wept when we remembered Zion." (Ps.

xxxvii. 1.) The Jew looked back over the desolations of the Church, and his heart was moved with the deepest feeling for its welfare, and he cried out again: "If I forget thee, O Jerusalem, let my right hand forget her cunning." The man who cannot weep over the broken-down walls of Zion, and who is not pained at heart for her misfortunes, is in no way fit to be an office-bearer in her ranks.

"Christ loved the Church and gave himself for it." The office-bearer in the Church must have the Spirit of Christ. A bench of elders who ardently love the Church, can, under God, with an efficient pastor, save nearly all the people within the bounds of their operations. They will not only work themselves, but they will put a hundred other Christians to work. The very reason that there are so few conversions, is, that we do not love the cause of God—the Church—as we ought. We are careful enough to provide for the temporal wants of our households, and we are induced to do this from the love we have for them. "Love is the fulfilling of the law," not only to a temporal charge, but also to a spiritual one.

The ruling elder must not forget that he is chosen an "overseer" of the Church of God—filling an office of Heaven's own appointment—and under a charge as weighty as eternity itself. "He that hath my commandments, and keepeth them, he it is that loveth me." The love we have for the Church must be pure, disinterested love. We must love it because it is Heaven's own institution. This we lay down as an essential qualification in the man who fills the office of ruling elder.

2. He must be a man who can comprehend the magnitude of ministerial work—the whole work of the pastor, from the smallest act pertaining to his pastoral duties, to his most responsible pulpit services.

It is not expected that the elder should be competent to the performance of all this work, in the absence of the pastor, but that he must have a just appreciation of its magnitude, before he can be a proper adviser of the man engaged in it. It appears from Paul's address to the elders of the Church at Ephesus, that they were in sympathy with him during the

whole of his pastorate among them. He calls them to witness that he had been faithful in his public ministry and private instruction—teaching from house to house. He also calls them to witness that he was “pure from the blood of all men,” and “that he had not shunned to declare unto them all the counsel of God.” This implies that they well understood the nature and magnitude of Paul’s work. We have in this case an example of what a bench of ruling elders ought to be. The sympathy of the elder must go with the pastor in his pastoral work, in his arduous studies, and from that to the pulpit. Such an elder cannot refrain from imploring the divine blessing upon the labors of his pastor. There is concert of feeling, and concert of action. No pastor can succeed in his work without the active and prayerful coöperation of his elders. And this they cannot give, in any intelligent way, unless they comprehend the work. The elder who is willing that every thing should be left to the judgment and control of the preacher, neither advising him nor sharing responsibility with him, is fit only for some other position than the one he occupies. An elder should enter into the views and feelings, hopes and fears, joys and sorrows, of the pastor in his work. By so doing he would relieve the pastor of much painful anxiety as to the acceptability or non-acceptability of his ministerial labors. The eldership should so thoroughly apprehend the situation of things, in their congregation, as to know the feeling of every member toward the pastor. Thus, on the one hand, evil may be prevented, and, on the other, good may be accomplished. How else can a Church-session rule in the fear of God? The elders must communicate freely with their preacher, and he with them. Unpleasant truth, if necessary, should be communicated as freely as pleasant truth. It may be as important, and should not be withheld.

From the facts in the case, it appears that the man who fills the office of ruling elder fills a very responsible position. It is a source of great satisfaction to know that there are hundreds of elders who discharge their duties with so much acceptability, not only to the Church, but, it is believed, also to God. Among them, however, there are some failures through incompetency, and some through negligence. All such ought

to resign at once. It would be better for the Church, and for the cause of Christ at large. God has made this an important office in the Church, and no man should lightly esteem it. The position requires piety, intelligence, and devotion to the cause of God. Paul says, "I magnify mine office." We are all to give account of our stewardship.

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#### ART. VI.—*Practical Theology—Entering upon the Ministry.*

This is by far the most fearfully solemn act in human life; and, while it would not be advisable to invest it with responsibilities that may terrify the conscientious and timid candidate, yet no one should dare modify or change it to accommodate usages, individuals, or times. The manner in which Aaron was set apart was most imposing. Even the style of his dress was a matter of divine description. The priesthood of every religion, Jewish or pagan, have always been, and still are, a class consecrated to a special work. And why should the Christian ministry be an exception? Let us carefully examine its peculiarities, that we may the better appreciate its solemn responsibilities.

1. The office is as holy and distinct from common avocations as it ever was. No change of dispensation can ever make it common; still the officer is required to take his stand among the people as a citizen.

2. There is no cloister, professional and sacred, into which he may retire and dwell among mysterious incantations and divinations. The veil of the temple has been rent in twain from top to bottom. "The Word was made flesh and dwelt among us" No flaming mountain forbids our approach to God; nor is there any inner *sanctum* which we dare not enter and make our offerings to Jehovah. But we have an open Bible, a revelation from God. It was not made to priests, but through them to the people; and they have it with the solemn injunction to search it, and understand it. The Christian

minister is to do his work in the blazing light of this gospel. He has no bleeding victim, no smoking altar, no mystic ritual, nor symbolic panoply, to awe the people into reverence. When prepared, he is to teach all nations. The "Lo, I am with you," is his glorious guarantee of success; and this is more than all burnt-offerings and sacrifices.

3. Jewish and pagan priests stand at their altars, and assert the claims of their religion under the dark and stern fiat of law. They demand prompt and implicit obedience, without the offers of persuasion, argument, or grace. The Christian minister, on the other hand, challenges the scrutiny of the severest investigation, with all the light of reason, science, and experience. He does not ask the devotion of the heart, while the understanding is sealed in darkness, nor the cold offerings of the intellect, while the heart is drowned in the pollutions of sin. He goes forth as the bearer of good tidings, and the herald of glorious and plenary revelations. He demands for his God, therefore, the intelligent and living devotion of an enlightened mind and a regenerated heart. He is God's only ambassador of life and light, and he whom he fails to enlighten will be lost. At his voice the Church rises into being, saves instrumentally the souls of men; or by his unfaithfulness it declines, sinks down into darkness, and almost expires. No man may say that the Church would exist without a living ministry. It never has been without it, and it is not the economy of human salvation that it should be.

With these facts before us, what of the responsibilities of this ministry? Who shall enter upon it? And who shall prepare him thereunto? The most serious and momentous consequences attend the introduction into this office. Who shall receive the candidate's petition? Who shall sit in judgment on his several parts of trial, and, by the laying on of hands, invite him to "take part of this ministry"? The answer is that those, and those only, who appreciate and recognize the obligations of this holy office should participate in this sacred duty. It may be regarded as lawful for any one who holds Presbyterial credentials to do so; but it is neither expedient nor consistent that he should. The faithful, but disabled or superannuated, the active pastor or evangelist, or he

whose life is spent directly in the line of propagating the gospel, is truly qualified for this most solemn duty of the Church. Why should any other take part in this investiture? Why should the pious farmer, merchant, lawyer, or teacher, because he has been once ordained (although he has not honored his own vows), send another to do what he refuses to do? How can he say, "Take part of this ministry with us," when he himself takes no part of it? It would indeed be much more appropriate if those good brethren, who do not pretend to be the subjects of a sacred call, should lay the consecrating hands upon the licentiate's head; for their record is not marred with the wrecks of broken vows. It would be modest to decline so open and serious a position, and far more noble and brave to say to the struggling and disappointed Presbytery, "Here is your pound; I have kept it laid up in a napkin and hid away in the earth; take that which is your own." Who can, with this point before him, read without the deepest emotion Paul's advice to Timothy and Titus? Who has not felt the profound solemnity of this scriptural ceremony, as the feeble and palsied hand of the faithful old veteran placed his mantle upon his successor?

There are many other judicatorial duties that brethren engage in with much zeal, seeming to forget that the long and lonely interim between these councils is the time for the Presbyter to manifest his love for the great cause, and fit himself truly for the responsible intercommunions of these ecclesiastical courts. But most especially is this untimely travail inappropriate at the hour of induction into the ministerial office. This is a most fatal breach, and through it the boar of the woods makes his most destructive raids upon the interests of Zion. An unfaithful ministry is to the Church the greatest possible calamity. Charity may plead that it is not criminal on the part of a Presbyter to bequeath to the Church such a ministry, from the fact that he does not himself know and appreciate these fearful responsibilities. But this does not lessen the misfortune to the Church, and it is the result rather of neglect to cultivate the means which God provides for complete preparation, or a willful rebellion against the behests of the great Head of the Church. That scripture which declares

that he who shall break one of the least of the commandments, and teach others to do so, shall be called the least in the kingdom of heaven, will shed a flood of light on this subject. One worldly and secular minister is too much for any Church; and if so, how much too much is a whole troop of such?

No man who appreciates this work has the least desire to enter upon it without all the helps within his reach; and why should he thrust others into it unprepared? What becomes of the flock when the shepherd is ignorant as to the green pastures and still waters, or is afraid of thieves and robbers, or is gone on a trip with the traders of the world? What becomes of the people while the watchman sleeps at his post, and the sword has come? And what of the watchman? Who is fit to be an ambassador, save the one who is faithful to his king, and is well versed in the duties of his embassy?

Ministers are often led into fatal mistakes by what they deem the kindest of feelings and sympathies for the candidate. He is poor, is in haste, is becoming old, needs a support, has been long on hand, prepares slowly, or will join some other Church. Is he poor? Help him. Is he in haste? Then he will get ready the sooner. Has he been long on hand? Perhaps he is not much interested. Therefore do not decide too soon. Is he likely to join some other Church? It is better to let him go, if that is his inclination. Is he obstinate and self-willed? He will make a bad counselor. Do not ordain him at all until he submits to his brethren in the Lord. But is it really an act of kindness toward the candidate to take this step prematurely? If he ever becomes a good preacher he will reprove you for your course; and if he never becomes useful, he will afflict both the Presbytery and the Church. The only real gain and increase of the ministry is its growth in spirituality and power with God.

It has sometimes been urged that the Presbyterian Church-government, for want of power, tends to an inefficient ministry. This is but an apology for dereliction in duty. It is not a want of power, but of faithfulness in using power. The Presbytery has full and absolute control of this entire subject officially; and, if it has such members as are alluded to in

the foregoing, it has also its means of speedy redress. It has cognizance of all its members, and a perfect right to inquire diligently into the manner in which they spend their time; and, whenever it fails to note strictly these things, it simply gives its consent to its own dishonor, and that its standard shall be trailed in the dust by unworthy men.

There is a remedy, already alluded to, that should relieve every Presbytery, without the exercise of ecclesiastical power. Whenever any man, who has taken the vows of ordination, is unwilling to discharge the functions of a gospel minister, he should, for his own self-respect, return his credentials; but if he should fail to do so, then the Presbytery should promptly revoke them. There are seasons of trial in the lives of many good ministers, when they may be temporarily hindered from a complete consecration of their strength; but this is neither habitual nor of choice, and is not to be reckoned as unfaithfulness to the pulpit. Bravery, real courage, is as essential to the true minister of Christ as it is to the soldier of this world; and there is no time when it is more sorely tested than at the very threshold of the ministry. The genuine coward will shun responsibility, shift it to other shoulders, take sides with the foe, or apologize for his course. He who will not forsake houses, and lands, and kindred, if need be, is not fit for the ministry of Christ Jesus.

The power over a candidate as he first approaches is immense, and we will close this with a few words as to the exercise of this power.

The candidate is presumed to be sincere, and to come without experience. He is timid, easily embarrassed, and, as a general thing, it has been hard for him to take up this cross. He comes after many a severe conflict, and perhaps with much misgiving. He is the tenderest material in all the temple of God, and none requires such delicacy and tenderness of treatment. The Presbytery feels here, most of all, its poverty and dependence upon God. It does not know what this ashler is; and a wrong touch may ruin it, or inflict a deadly wound upon the Church. Just three things, in this case, are requisite: kindness, firmness, and a strict eye to the developments that ensue.

The traits of character in the candidate to be most desired by the Presbytery are godliness, respect for the counsels and advice of Presbytery, resolution, and modesty as to personal ability, or humility. Promising talent, of course, is desirable; but, unsanctified by the others, it is like the jewel of gold in a swine's snout. Whatever of these may be already in the possession of the candidate, very much may be done for him by proper culture. Teach him, by precept and example, first of all, and all the time, the vital force of that saying of Christ, "Without me ye can do nothing." The great hope of the Church is its young ministry. A failure here, and all is lost. Indecent haste, with unwise legislation, is a real unkindness to the candidate, and a sorrowful affliction to Christ in the house of his friends. An unholy, ignorant, and self-conceited, self-important ministry, is a burden that no Church can long sustain. Next to absolute corruption and wickedness, it is the shortest and surest road to ruin. But a Church that has a pure and consecrated ministry is the greatest power that exists upon the earth. It is the host of Emmanuel, "mighty through God to the pulling down of strongholds." It may be so poor as to have not where to lay its head, but it will soon command the exchequers of the world. Its voice may be still and small, but it will be heard to the ends of the earth. Such organizations are the victors, and they constitute the panoply of Jehovah's army. We often hear old, good, and wise men exclaiming: "O if we had means! How much we could do, if we just had money!" This is a wrong note. Godliness, consecration, true devotion to Christ, is what we need. This will bring the means in abundance—consecrated money—the only kind we need. We do not want the glittering emblem of pride. It is the price of blood, and is doomed to the purchase of Golgotha. The Church has ample means, and is teachable, and never refuses to give when asked. But we have only here and there a minister who will teach and ask for it. Hundreds of them to-day are away down yonder, in the place of skulls, begrimed with rust and corruption, and their skirts are stiff and cankering with the blood of those whom Christ died to save; and no voice, either from cross or crown, seems loud enough to break through the sound of

their delving. Eye, and ear, and heart, and soul, seem charmed only with the music of mattock and spade. The mournful question of Gethsemane, "Could ye not watch with me one hour?" is often asked, but they hear it not. This is the avenue along which a disappointed Church bewails her blasted hopes and once happy expectations. But let not the Presbytery spend too much time in lamentations over the lost, but prayerfully and resolutely stand at the solemn threshold, and welcome and train the young for the glorious work of preaching Jesus Christ. Let them be directed to those wide and upper fields, where the harvest is fully ripe, where that sublime promise still pours forth from the harp of divine prophecy, saying, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bud and bring forth that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth, it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in that whereto I sent it; for ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

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*ART. VII.—Doctrinal Declaration.\**

THE members of the Conference of the Evangelical Union assembled in Glasgow, September 29, 30, 1858, understanding that many parties are desirous to possess, at once for purposes of denominational convenience, and for public information, a compendious view of the leading doctrines generally held by

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\* The Doctrinal Declaration of the Evangelical Union of Scotland has come into my hands in prosecuting the correspondence begun by Dr. Bird. See Minutes of Assembly 1871, pages 15-18. As there is much anxiety throughout the Cumberland Presbyterian Church to learn more about this organization, it has been deemed proper to publish this interesting document, so that all may see how far its doctrinal propositions correspond with our own.—E. B. CRISMAN, *Acting Stated Clerk of Assembly.*

the adherents of the Evangelical Union, deem it fitting to issue the following Doctrinal Declaration, which, though approved of by the Conference, is nevertheless to be regarded, not as any thing tantamount to an authoritative imposition, but simply as a Manifesto declarative of the distinctive views, on the topics treated, of the members of the present Conference. Without presuming to speak for others, or even to hold each other bound to every shade or thought of expression in such a document, they nevertheless agree to issue it, for the end specified, as a correct and *bona fide* Declaration of their sentiments.

An aim so specific would probably be hindered rather than helped by any attempt to give this Declaration the symmetrical form of an outline of a complete theological system; for this would be to occupy it needlessly with the formal statement of a multitude of doctrines which we hold in common with all other evangelical Christians. On the being and attributes of God; the trinity-in-unity of the adorable God-head; the existence of divine moral government; the rational and moral nature of man as an accountable subject of that government; the moral law, in the varied forms in which it has been revealed; the universal guilt and ruin of men as transgressors of that law; the sovereign scheme of recovery through the mediation and atoning merits of the Lord Jesus Christ; his true and proper divinity, and true and proper humanity; his true and proper atonement as the meritorious ground of forgiving mercy; the divinity and personality of the Holy Spirit, and the necessity of his work to the salvation of men; repentance and faith, as the means, on the sinner's part, of receiving salvation; free forgiveness and justification as the immediate result, and sanctification as the continuous and progressive result of believing; the divine authority and permanent obligation of baptism and the Lord's-supper; and the true and plenary inspiration of the Holy Scriptures as the infallible record and rule of faith—on these and many other important doctrines that might be named, we shall either not touch at all, or touch but lightly, seeing that the sentiments entertained in regard to them by members of the Evangelical Union present no denominational peculiarity that distin-

guishes them from those held, with more or less uniformity in matters of detail, by all other classes of evangelical Christians.

As respects the particular doctrines now to be stated, they are by no means to be regarded as distinctive of the Evangelical Union in any such sense as to imply that they are not shared in by others. The contrary, for the most part, will be at once apparent. They are exhibited simply as the doctrines for which we are most generally known, and which are most characteristic and representative of our particular type of theology. They may be reduced to the following heads:

1. *Free-will.*—The human will is free; not merely in the evasive sense that we are free to *do* as we choose, which is often not true, but that we are free to *choose*, which is always true. While thought and feeling are under the law of necessity, will is free. God has made it free. Since the fall, as truly as before it, man is in this sense free; and free in this same sense he remains, whatever the character he develops. Bias or settled character is in no respect subversive of freedom; as witness the case of angels, good and bad, and especially the great Jehovah, whose character is infinitely and unchangingly holy, while his will is not less infinitely and absolutely free. Free-will is in man a lineament of the divine image that will eternally remain, misuse it as much as he may. It is essential to his accountability. Under this character he is dealt with in all the arrangements of mercy. His free-will is respected throughout; and this illuminates difficulties otherwise inexplicable. And thus in opposition to the scheme of a necessitated will as held, not by Calvinists only, but (as would appear) by almost all classes of infidels, the E. U. Conference holds tenaciously the doctrine of free-will as lying at the foundation of all religion, natural and revealed. In holding this, they do not hold the heathen doctrine of Chance, or that any event happens without a cause; but they hold that the will-endowed mind, though acting in view of motives, is the free and self-determining cause of its own choices. The proof of the perfect freedom of the human will is to be found in universal consciousness, universal conscience, universal language, and in universal law.

2. *Divine Sovereignty.*—By the sovereignty of God, we, in

common with all our fellow-Christians, understand his supreme and absolute prerogative to do what it pleases him. Any controversies we may have had that bear on this point have to do, not with the question, *Is God in this sense sovereign?* but with the ulterior question, *What, in the exercise of his sovereignty, has it pleased and does it please him to do?* These controversies are to be determined by an appeal partly to fact, but mainly to his own testimony in the volume of inspiration.

3. *Divine Foreknowledge and Foreordination.* — God's foreknowledge is not his foreordination, nor is it based on his foreordination; though his foreordination is in every case conditioned on his knowledge or foreknowledge. His foreknowledge is absolute and universal, embracing all events, actual or possible, fixed or contingent, just as they are, necessitated events as necessitated, free events as free, without making them either the one or the other. His foreordination, on the other hand, is neither absolute nor universal. The doctrine of the Westminster Confession, that God hath eternally, unchangeably, and unconditionally foreordained whatsoever comes to pass, we take to be in principle subversive of all morality and of all religion. Notwithstanding the *caveat* that it is not so held as to make God the author of sin, it does, if held at all, make God the author of sin, the prime author, and, properly speaking, the only author. The mitigating distinction advanced by some between direct ordination and efficacious permission, is a distinction without a difference, or with such difference only as is altogether devoid of doctrinal significance. The foreordination in either case is alike absolute and universal, and is, therefore, such as to inwreathe all events into one adamantine chain of necessity. Nor can we admit the justice of the retort, that God's universal foreknowledge, which we hold, necessitates all events, sin included, as truly as universal foreordination. Not by any means. To *know* is an act or state of the *intelligence*, and never necessitates its object; and for God to know a crime, say the crucifixion of Christ, before it comes to pass, no more identifies him with it than our knowledge of it after it has come to pass makes us sharers in its criminality. To this it

is no answer to say that God could have prevented it, had he so chosen; for this, in so far as it is true, means simply that God's great moral plan admits the possibility of sin, but has nevertheless been benevolently adhered to, as, all things considered, the wisest and the best. To *ordain*, on the other hand, is an act of the *will*, and directly implicates the ordainer with the action ordained; the planner of a crime being, in the moral estimate of mankind, even more criminal than the subordinate perpetrator. In contrast, then, to the doctrine of the Westminster standards, we hold that God's foreordination is not universally absolute, but is conditioned by his wisdom as often inclusive of his foreknowledge; and that, though his foreordination has relations to everything that comes to pass, he has not foreordained whatsoever comes to pass, but only whatsoever he himself brings to pass.

4. *Original Sin*.—On this topic it may suffice to state, in order to prevent or correct misconception, that we hold as strongly as any the doctrine of the depravity of man and his utter helplessness and hopelessness in the matter of salvation till he comes under the gracious provisions of the plan of mercy. We believe the divine constitution with Adam to have been federal in its character, and that his sin in consequence is, to the extent of the primeval curse, imputed to his posterity. We believe that the imputation of Adam's sin extends to the whole race, and thus embraces infants; but, as infants were in no respect morally implicated in that transaction, we reject with abhorrence the dogma that any who die in infancy are subject, on the ground of Adam's first sin, "to the pains of hell forever."

5. *Unity of the Godhead in the Remedial Plan*.—Our theology enables us to discern in the adorable Trinity a gloriously harmonious universality of aspect and operation for the salvation of mankind. We reject the limitarian distinctions of a double will in God the Father, a double reference in the propitiation of God the Son, and a double kind of influence in the work of God the Holy Ghost. In contrast to these unscriptural dogmas, we hold the love of the Father, the atonement of the Son, and the work of the Holy Spirit, to be mutually consistent and coextensive throughout, and that

each embraces, in its merciful scope, the entire family of man.

6. *The Nature and Extent of the Love of God the Father.*—In its *nature* the love of the Father is free, sovereign, unbought; embracing us as sinners, guilty and ruined; so compassionating us as to contemplate not only our deliverance from hell, but also our elevation to heaven; and of such unparalleled intensity as to embody itself in the unspeakable gift and sacrifice of his own divine and well-beloved Son. In its *extent*, this love of the Father embraces all mankind, of every age and land, without distinction, without exception, and without respect of persons. The dogma of a double contradictory will in God the Father—a public will and a secret will, a will of command and a will of decree—we reject, as a libel alike on God's truth and love. Scripture expressly disowns and contradicts it. “God is no respecter of persons.” “The Lord is good to all, and his tender mercies are over all his works.” “As I live, saith the Lord, I have no pleasure in the death of the wicked.” “God commandeth all men everywhere to repent.” “He is not willing that any should perish, but that all should come to repentance.” He “will have all men to be saved and to come unto the knowledge of the truth.”

7. *The Nature and Extent of the Atonement of the Son.*—As respects the nature of the atonement, we believe the Saviour's “obedience unto death” to have been strictly vicarious or substitutionary, and to have constituted a propitiation, or sacrificial satisfaction for the sins of men. In harmony with this, and, indeed, as inextricably involved in all this, we believe Jesus to have been, in his person, ministry, and work of atonement, the grandest revelation ever given of the unutterable compassion and love of God the Father, to the entire fallen and undone family of humankind; and in this grand feature of the atonement as an embodied revelation of God's unparalleled benignity, not only to the wretched, but to the hell-deserving, lies the crowning secret of its virtue as an instrument of sanctification to the sinner, and of potent and permanent benign influence to the entire universe of God.

We reject the teaching of those who would strip Christ's work of its peculiar or expiatory character, and make it efficacious merely in the way of moral influence upon men, as the grandest moral act ever performed in our world. That it was indeed the grandest moral act ever performed in our world, and that its moral influence, as such, is mighty, through God, to promote our sanctification, we admit, and have all along held. But we also hold that it was an expedient introduced into the moral government of God, in which, to the extent required, Christ was treated as we deserved, that we might be treated as he deserved; in which his obedience until death so fills the place of the sinner's punishment as to render the remission of sin's penalty morally possible and safe, and thus remove all legal barriers to the salvation of man; and on the ground of which, accordingly, God can be at once "the just God and the Saviour"—at once "just and the justifier of him who believeth in Jesus." This aspect of the atonement is vital to the blessed doctrine of man's justification, while yet a sinner, on the ground of the Saviour's merits and through the free grace of God; a doctrine which, with Luther, we hold to be the criterion of a standing or a falling Church. If the former aspect of the atonement tends to promote our sanctification, it does so by virtue of its connection with this aspect of it, which directly provides for our free justification. To accept the former as the atonement, and reject the latter, is to halve the gospel; it is to retain an aspect of it which bears on our sanctification, and reject another which makes express provision for our justification. And, as on every principle of free grace, a gratuitous justification by faith, for the sake of Christ's deservings, is the divinely appointed and only avenue to sanctification, the rejection of that vital aspect of the atonement which provides for man's free justification as a sinner, is in effect the rejection of the latter aspect as well, seeing that it leaves unspanned that yawning gulf which our sins have interposed between our souls and God. Instead of accepting one of these aspects of Christ's work, to the exclusion of the other, we accept both as embraced in the idea and scope of the atonement; and, so doing, we can see what else we could not,

how "Christ Jesus is made of God unto us wisdom and righteousness and sanctification and redemption."

As respects the Extent of the Atonement, we hold it to have been made for all men without distinction, exception, or respect of persons. We reject the modern dogma of a Double Reference in the atonement—a special and efficacious reference to the elect, a general and inefficacious reference to the non-elect. What the atonement, as an atonement, was adapted and intended to accomplish for any, *that* it actually did accomplish for all for whom it was made—otherwise it was more than an atonement in relation to the one class, or less than an atonement in relation to the other. That Double Reference scheme, as it is termed, owes its existence entirely to the necessities of a false or transitional theological position: it is an ambiguous provision for the special and temporary benefit of those who at present stand with one foot in Calvinism, and with the other beyond it. It is destitute of foundation either in Scripture or reason; and it sheds on the sinner, when on the very threshold of peace, the eclipse of a chilling and repelling doubt; for, by declaring that Christ so died for the non-elect as to remove legal barriers to their salvation, but not so as to procure for them a converting influence of the Spirit, whereas he so died for the elect as infallibly to secure faith and final salvation, it leaves the returning sinner in hopeless perplexity as to whether, in the saving sense, Christ has died for him. In opposition to this notion, we hold that Christ's atonement wears the same plenary aspect to one and all for whom it was made; and that there lives not, nor ever lived, in any age or clime, the human being for whom Christ did not shed his sin-expiating blood. The proofs of the strict universality of the atonement are of the most varied and abundant character, consisting of direct statements, types, and emblems, world-embracing invitations, every one of which is a cruel mockery if Christ died not for all; to which may be added, in addition to the nature of the case, all the aspects of the dispensations and all the analogies of providence. Among the direct proofs may be mentioned, for their sententious brevity, the one or two following: Christ "died for all;" "gave himself a ran-

som for all;" "tasted death for every man;" "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (2 Cor. v. 14; 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2.)

8. *The Nature and Extent of the Work of the Holy Spirit.*—As respects the Nature of the Holy Spirit's work, we believe, in harmony with the views above set forth on the perfect freedom of the human will, that the influence which that Divine Agent exerts on the human soul is moral and resistible. In thus rejecting the dogma of irresistible, will-suspending, and faith-necessitating grace, we do not limit the Holy Spirit, nor do we deny the necessity of his work, in order to salvation. We trace faith in every instance, with all its antecedents and consequents, to his free, sovereign, anticipating grace; and we could admit as many inscrutable modes and media in his operation as may reasonably be imagined, provided none of them imply any antagonism to the responsibility of man, or any infringement of the inviolable freedom of the human will. This moral and resistible feature imparts a grandeur and sublimity, and a transparent consistency, to the work of the Spirit, which the doctrine of irresistibility completely destroys. It is in harmony alike with every principle of the moral government of God, and with every dictate of the moral nature and conscious experience of man. Its proofs are inwoven into the entire texture of revelation—the Bible throughout being one sublime and majestic Persuasive. Every warning, entreaty, remonstrance, promise, and threatening of the Book of God, and every instance in which a believer makes shipwreck of his faith, is a proof of the moral and resistible nature of the Holy Spirit's influences, not to mention such direct proofs as those in which inspired men speak, on the one hand, of the Spirit "striving with man," and, on the other, of sinners "vexing," "grieving," "quenching the Spirit," and "always resisting the Holy Ghost." We reject, then, the distinction between the special and the common influences of the Spirit usually propounded; and hold, on the contrary, that, notwithstanding all the varieties, complications, and inscrutable mysteries connected with his work, its essential character is, in every

instance, one and the same—namely, to do all that infinite Love, guided by infinite Wisdom, morally can, to arrest the sinner in his hellward career, and hedge him up to attend to and believe the glorious gospel of the grace of God, and to promote the sanctification and comfort of the believer.

As respects the Extent of the Spirit's work, we believe that, compatibly with all the varieties and specialities it implies, its aspect and bearing are as impartially benignant, and strictly universal, as the love of the Father and the atonement of the Son. This is demonstrated by the nature of the case; for, besides the harmony of counsel and aim that ever pervades the Godhead, the Spirit is sent on his evangelical mission by the Father and the Son; and if he truly lays bare the heart of the Father, who "will have all men to be saved," and truly unfolds the work of the Son, who "gave himself a ransom for all," he will exert an influence coëx-  
tensive with the fallen family of mankind. As there must be infinite harmony of heart and aim among the coëternal Three, to limit the work of the Spirit is, in effect, correspondingly to limit the love of the Father and the atonement of the Son. No inconsistency, then, can be greater than that of maintaining that the Son died for all, and that his atonement expressed the Father's love for all, while at the same time it is contended that the needed influence of the Spirit stops short of all, and embraces those only who are included in the circle of the unconditionally elect. Either the limitation belies the universality, or the universality belies the limitation. We, for our parts, have chosen the alternative of universality; and we do so, not merely because (though this were proof sufficient) the love of the Father and the work of the Son are demonstrably universal, but also because the language of Scripture is not less explicit in proof of the universality of the work of the Holy Spirit. The Spirit is said to "strive with *man*"—a generic term inclusive of the whole human race. He "convinces the *world*"—a term identical and coëx-  
tensive with that world which the Father loved, and for which the Saviour died. He, equally with "the Bride," says, "Come. Whosoever will, let him take of the water of life freely;" which it were unwarrantable to

affirm, if, along with this invitation, an influence which it was his to bestow, and which was indispensably necessary to enable men to come, he gave only to some, and withheld from all the rest.

9. *Concurrence of the Divine and Human Agencies in the matter of Salvation.*—By comparing what has been just advanced on the nature and extent of the Spirit's work with what is above set forth in Articles 1st, 2d, and 3d, relating to the free-will of man, and the sovereignty, foreknowledge, and foreordination of God, it will be seen that we believe in a synergism or concurrence of the Divine agency and the human in the matter of salvation. Instead of running away with the divine element, as Calvinism does, to the virtual exclusion of the human, and to the stultification of the innumerable statements of Scripture that teach us our responsibility and urge us to action; and instead of running away with the human element, as Pelagianism does, to the virtual ignorance of the divine, and the contradiction of every text that sets forth the free grace and sovereignty of God; we believe in the indispensable necessity and harmonious concurrence of both, and are thus enabled to reconcile all the varieties of Scripture phraseology, otherwise irreconcileable, on the agencies and instrumentalities connected with salvation. Saving results in the soul of man stand connected in Scripture, sometimes with the agency of the Divine Spirit, sometimes with the agency of the sinner himself. Sometimes they are ascribed to "the truth," and sometimes to the sinner's faith in that truth. Thus variously in Scripture are conversion, regeneration, sanctification, salvation, accounted for. This, on our principles, is precisely what was to be expected; and on the same principles we at once discern the congruity of all those passages that urge us to prayer, and consequent dependence on the divine agency, with those others that urge us to the employment of our own. Both agencies being necessary to salvation, both are recognized. This concurrence of the divine and human in our salvation can have no true place in any theology based on absolute and universal foreordination and necessitation; but in our theology it has. The inviolable freedom of the human will being recognized as a

pervading principle in the divine administration, the sovereign agency of God shapes itself to it, and thus we are enabled to explain—what, on other principles, are not only utterly inexplicable, but also ominously becloud the character of that God to whose foreordination and necessitation they must all in that case be traced—the perplexing anomalies and failures, to wit, that mark the course of the dispensations, and the suasive character throughout of the entire structure of revelation.

10. *Human Ability and Inability.*—Man, as a sinner under condemnation and hopelessly depraved, is wholly unable by his own resources to save himself. He cannot make atonement; for this he is entirely dependent on God the Son. Nor can he, after atonement has been made, bring himself, by his own unaided strength, under its saving influence; for this he is entirely dependent on God the Holy Ghost. In these respects, we are truly described as “without strength.” (Rom. v. 6.) But when the atonement has been made, and the Holy Spirit has not only embodied the record of it in the inspired gospel, but is himself present to persuade and guide the sinner to the faith of it, the sinner is able to surrender himself to this divine influence, and believe, and be saved. Surely if we can “believe the witness of man,” the witness of God, being greater and infallible, may be more easily believed. (1 John v. 9.) Else, on what ground is man responsible for his belief? And how could God be vindicated from the charge of being “a hard task-master, reaping where he had not sowed, and gathering where he had not strayed”? To affirm that God, on pain of “the wrath to come,” yea, and of “the sorer punishment,” commands men to believe and be saved, to whom he has not given the power to believe, is to attribute to Him what, if attributed to a man, would brand that man as a remorseless and a relentless mocker of human helplessness and woe.

11. *Repentance and Faith.*—In harmony with the usage of the original terms, we understand repentance to mean simply a change of mind, and faith to mean simply “the belief of the truth.” When both terms are employed in connection with the gospel, they denote a change of mind that issues in the re-

ception of the truth. When only one term is used, the other is implied. Each is to be distinguished from its consequents—such as peace, love, godly sorrow, or godly joy. As respects faith, there is but one term in the original for the two English words which are indiscriminately used to represent it—namely, faith and belief; and this denotes simply what is understood by belief in every-day life, the difference between common and saving faith consisting not in the manner of believing, but in the saving and sanctifying virtue of the gospel truth believed. The truth is, that “God so loved the world,” including every soul in it, that “he gave his only begotten Son,” on the ground of whose atonement for every man he is now, in relation to all, “the just God and the Saviour,” and pardons and justifies, on the ground of the Saviour’s merits, every sinner that believes, the very moment he believes. Such, and so world-embracing being the object of faith as understood by us, we are under no temptation whatever to complicate the nature of faith, as limitarians do. The object of faith, as taught by them, being limited, and as such insufficient to give peace to any man’s soul, they are given to supply that radical defect in the *object*, by supplementing and complicating the *act*—thus perplexing the sinner who is inquiring after peace, and averting his eyes from the Crucified in whom alone he can find it, and sending him in to his own heart, where ground of peace there is none. In our theology, on the other hand, the more we simplify our view of faith, the more consistent are we; for so gloriously full and complete, as meeting the sinner’s entire case, is the object of faith presented to us in the free and universal gospel, that it will be found to be “the power of God unto salvation” to every man, even the worst, who believes it, and perseveres therein to the end.

12. *Relations of Prayer and Faith.*—To remove or prevent misconception, it may be desirable to state that we would greatly deprecate any attempt to stand between the anxious sinner and his God, in the way of discouraging him to pray. The more the sinner gets himself into the felt presence of God, and realizes that it is God and not man that is pleading with him, the better. Far be it from us to seek to stifle in

any anxious soul such genuine breathings as, "God be merciful to me, a sinner!" "The Lord direct me into all the truth!" What we urge on the sinner is, that the sole ground on which God can hear and answer prayer is that propitiation of Jesus for him and the whole world which he, by his continued unbelief, persists in rejecting; and if he can believe in the efficacy of prayer which implies the propitiation, he can believe in the simpler truth of the propitiation itself. We, moreover, caution him not to pray for that which God has nowhere promised to give, and which has no existence whatever save in a limitation creed—namely, an irresistible influence to necessitate faith in the soul. We farther tell him that a converting influence is already at his heart, that he is bound immediately to yield to it, and that it is at the peril of his soul if he longer delays. We tell him farther, that the apostles and primitive heralds of salvation never urged unconverted sinners to pray for faith, but told them there and then to believe and live; and seeing—the entire New Testament being witness—that God's command in the gospel is not "Pray for faith and be saved," but "Believe in the Lord Jesus Christ and thou shalt be saved," we warn the anxious sinner to take care lest he should put a theological figment and delusion in the place of a present evangelical fact, and an urgent evangelical duty; and thus pray himself past the Cross into greater hardness of heart, when the Spirit is all the time praying him, "Be ye reconciled unto God." The system of urging sinners to pray for faith is the direct result of a limited theology, which first mutilates the gospel, and then sends the sinner away past it, to ask God to supply, by a miraculous influence, the defect which men have made in it. Ah, how is the gospel made void through the traditions of men!

13. *Justification by Faith.*—On this vital subject we hold as strictly as any, and more strictly than many, of our fellow-professors of Christianity who are recognized as evangelical, that great Protestant doctrine which Luther revived and propounded as the criterion of a standing or fallen Church—namely, that every sinner is justified the moment he believes the gospel; is justified, not as in himself righteous, but as a sinner believing in, and thereby united to, Jesus; is justified,

therefore, not on the ground of his own righteousness, past, present, or to come, in whole or in part, and least of all on the ground of his mere act of believing, but solely on the ground of the substitutionary, propitiatory, and infinitely meritorious righteousness, consisting of the "obedience until death," or propitiation, of the Lord Jesus, which stands to us instead of a personal righteousness, and, as such, has, in free sovereign mercy, been provided for all the race—being proclaimed in the gospel charter as "unto all, and upon all them that believe"—as "the free gift of righteousness unto all men, unto justification of life." (Rom. iii. 23; v. 17, 18.) The doctrine of imputation, accordingly, as a prominent feature in God's moral government of our world—as seen, for example, in the imputation of Adam's sin to his posterity, in the symbolic imputation in the ancient sacrifice of the offerer's sin to the victim, in the imputation of our sins to the Saviour as "made sin for us," and, finally, in the imputation of his righteousness to us, as thereby made "the righteousness of God in him"—is a doctrine which has all along been "most surely believed among us," as one which cannot be denied or explained away without marring the entire scheme of revelation, and rendering many portions of it, both in the Old Testament and in the New, incapable of any consistent or intelligible exposition. We disclaim as an injurious imputation sometimes cast upon us, and for which we never, in any of our teachings, furnished the slightest occasion, the disposition or tendency to make a saviour of our faith. On the contrary, we claim to be more free from this tendency than our brethren who hold limited views of the gospel; and we claim to be more true than they to the great doctrines of free grace; for, by limiting the provisions of mercy, the inquiring sinner is naturally thrown in upon his own worthless experiences, to supplement, by evidences of saving faith, the defect which has been introduced into the gospel testimony; and thus he is tempted to make a saviour of his faith, or in some other way to pervert the evangelical doctrines of free grace. Whereas, by presenting a full, free, and unfettered gospel, which brings, in the finished work of Jesus, "the free gift of righteousness," in the same sense, "unto all men," to be received by faith, the door is open to

any and every sinner, as such, to enter, by the simple belief of God's testimony, on a justified state, and "have peace with God," on the sole ground of the Saviour's atonement, without the slightest occasion or inducement to magnify the act of believing, or to look into his own experiences at all for a ground of safety and peace.

14. *Peace with God.*—The immediate and invariable result of believing in Jesus is, besides justification, such a realization of this first great blessing as gives a sense of safety, or sentiment of peace, in relation to God. Peace with God is not to be confounded with "the full assurance of faith," or "full assurance of hope"—for these are urged on believers as attainments which, by supposition, some of them, believers though they are, have yet to make. Peace admits of degrees, and is subject to interruption. As the result of the truth believed, it will necessarily partake in the vicissitudes to which our faith itself is liable, as weak or strong, intermittent or sustained. But still, peace with God, to the extent of a true and genuine filial sentiment toward God, is the fruit of true faith, and is essential to sanctification. Its place is not at the goal, but at the starting-point of the Christian race; and with Dr. Chalmers we believe that "grievous indeed is their misunderstanding of the gospel, who think that peace must be postponed till we know that holiness is in progress within us, and that repentance is going onward even unto perfection."

15. *Regeneration.*—With all evangelical Christians, we understand this to denote a vital change of disposition and character; but considering the Jewish usage from which the term was borrowed, it may be a question whether the prior change of relationship implied ought not also to be included. If so, regeneration will embrace adoption, or the restored relation of sonship, and the initial stage of sanctification, or the restored filial disposition. Under this latter aspect, it displaces "the spirit of bondage" by the "spirit of adoption"—the disposition of the slave by that of the "dear child." It is of vital necessity to the sinner. "Except a man be born again he cannot see the kingdom of God." It consists, not in a change of intellectual faculties, nor in a change of emotional

susceptibilities, nor in a change of natural temperament, for in these respects, as in bodily feature and figure, the subject of regeneration remains the same; but in a change of disposition and character by virtue of which those natural powers are exercised on new and worthy objects, and thereby come themselves to be reactively expanded, harmonized, and sublimed. The agencies concerned in regeneration are—first, in the order both of nature and of time, and transcendently so in the order of importance, that of the Holy Spirit; concurrent with which are, secondly, that of the sinner himself, in the way of voluntarily attending to and taking in the regenerating truth of the gospel; and thirdly, that of the preacher, or other Christian agent, by whom, through voice or pen, that gospel truth has been exhibited and enforced. Hence regeneration, while the result of free sovereign grace, is at the same time the sinner's duty, who accordingly is expressly commanded to "make himself a new heart, and a new spirit." (Ezek. xviii. 31.) And hence, too, as illustrative of the co-operative human agency, Paul says to the Corinthians, "In Christ Jesus I have begotten you through the gospel." (1 Cor. iv. 15.) The instrument of regeneration is the gospel truth: "Of his own will begat he us with the word of truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." (Jas. i. 18; 1 Pet. i. 23.) It is, accordingly, the duty of the sinner, in the calm and earnest exercise of his rational faculties, to attend to and believe the gospel truth, which, with innumerable accompanying inducements, the Holy Spirit brings him; and as that truth is "the power of God unto salvation to every one that believeth" (Rom. i. 16), he is, in the belief of it, regenerated in heart and life. (Jas. i. 25.) Hence we read, "Whosoever believeth that Jesus is the Christ, is born of God." (1 John v. 1.)

Regeneration, then, is not *to* faith, but *through* faith—not *before* it, and *in order to* it, but *after* it, and *by means of* it. The notion that regeneration is an immediate, mysterious, and, in fact, miraculous renewal of the human faculties, before believing, and to enable them to believe, we reject as unscriptural, as subversive of free agency and moral government, and as of

pernicious tendency in the way of leading the sinner to postpone the immediate duty of believing the gospel, under the fatal and delusive expectation of a so-called "day of power." Whatever doctrine teaches the sinner implicitly, or explicitly, that any kind of influence is yet needed to enable him to believe, other than that which is exerted on him now, by that very feature demonstrates itself to be a gospel-beclouding and soul-ensnaring doctrine—as sure as the divine declaration, "*Now* is the accepted time, behold, *now* is the day of salvation." (2 Cor. vi. 2.)

16. *Election and Reprobation.*—The undeserved mercy for man revealed in the gospel, being a provision of infinite wisdom as well as of infinite love, develops its blessed and stupendous results according to a divinely devised and eternal plan. This, in its general aspect, is recognized in Scripture under such expressions as "his eternal purpose," or "the counsel of his own will." In its relation to human destiny, it is specially referred to in the word predestination, and kindred terms; and, in harmony with its illustrious character as a "counsel of peace," in terms of which Christ "came not into the world to condemn the world, but that the world through him might be saved," these expressions will be found in Scripture to have, for their proper connection, "the glory to be revealed" as the inheritance of the faithful, and not "the wrath to come" as the sad alternative of the lost. Under such benignant aspects, the general plan of mercy will be found referred to, as in many other passages, so more fully and specifically in the Epistle to the Ephesians, and in the eighth and ninth of Romans. In the last-named chapter the doctrine of the divine sovereignty is built up, not as a wall of unconditional exclusion, in favor of the few, against the overwhelming majorities of the human family, but as a wall of defense, in favor of the many, against the exclusiveness of the Jews, who would have unconditionally shut the gates of mercy on all the rest of mankind. As absolutely sovereign, "God will have mercy on whom he will have mercy;" and, as sovereignly, impartially, and universally benevolent, he will adhere to his plan, in opposition to all the heartless and partial systems of men. That plan is there exhibited (see

Rom. x.) as one of universal and impartial love to the human race, in terms of which, and on the ground of Christ's "propitiation for the sins of the whole world," God's sovereign and unalterable determination is, to save all who believe in Jesus, Gentile as well as Jew, and to condemn all the finally impenitent, Jew as well as Gentile. Ah, to what hideous views have men dared to wed the truly august and gracious doctrine of the sovereignty of God! In the matter of salvation, as in so many others, we might well appropriate the words of David, "Let me fall now into the hands of the Lord, for very great are his mercies; but let me not fall into the hands of men." (1 Chron. xxi. 13.)

In beautiful accordance with these general features of the divine plan, are the teachings of Scripture on the subject of election and reprobation—the only terms, in this connection, which it seems farther needful to explain. The two terms are manifestly correlative and antithetic; and the explanation of the one will go far to elucidate the other.

To begin with election, believers are, in Scripture, called the elected or elect. (Rom. xi. 7; Eph. i. 4; 1 Thess. i. 4; 1 Pet. i. 2; ii. 9.) In the last of these passages, the designation occurs as one of a series which are transferred from the theocracy of the Old Testament to the Christian Church of the New. As Christians are "a royal priesthood," "a holy nation," and "a peculiar people," in a spiritual and vital sense analogous to that in which Israel was in the external and typical sense, so in a similar sense are they a "chosen generation." In what sense, then, was Israel a "chosen generation"—or, as Jehovah calls them, "Israel, mine elect"? Certainly not in the sense of having been eternally, unconditionally, and personally preappointed unto salvation, or in any sense analogous to that; but simply in the sense of having been actually separated from among the nations, by a divine process with which their own free agency concurred, to special privileges and honors, and to corresponding duties, in the character of God's theocratic or peculiar people. To rejoin, that what God thus did in time he decreed in eternity, is to say what we at once admit, but dismiss as irrelevant; for the same thing falls to be affirmed of every divine act; and surely no one

will affirm that because these were all decreed in eternity, therefore creation, the deluge, the call of Abraham, the destruction of Sodom and Gomorrah, and all the rest, belong to eternity, and not to time. This will suffice to dispose of the one or two passages, of which Ephesians i. 4 may be taken as a specimen, in which, along with the act of election, there is allusion made to its purpose from eternity. In these, as in other cases, the act is contemplated in purpose, but not on that account the less—on the contrary, all the more—does the fact remain evident, that election is one thing, which dates in time, and that the purpose of it is another, which dates from eternity. From the nature of the case, moreover, it was natural and to be expected that the connection or occasion that suggested the mention of election would sometimes also make it needful or expedient to refer to that sublime and eternal plan whose provisions determined its principle, objects, and ends.

The sense, as above explained, in which Israel was God's elect, will be found analogically to correspond in every particular to that in which Christians, in the New Testament, are called God's elect. The original of the verb "to elect" means to select, pick out, or set apart for one's self. This of itself proves election to be an actual process in time; for the verb is often so used with reference to other objects, and always in this sense, whether the selecting act be affirmed of God or of man. As truly, then, as Israel's election meant an actual process, in time, of separation from among the nations, the election of Christians means their actual separation in time from a "world lying in wickedness." As it was God that selected and separated Israel "with a strong hand and a stretched out arm," so it is God that elects Christians, who, accordingly, besides being called "the elect of God," which might merely mean the elect *belonging* to God, are expressly declared, in other passages, to be persons whom "God hath chosen." (Eph. i. 4; 2 Thess. ii. 13, etc.) As God's election of Israel did not preclude, but called into requisition, the concurrent agency of Israel, so in Christian election: it is God that elects or separates us from the world, but his wisdom sees meet to do it in concurrence with our own agency; for

Christians are said, by one apostle, to be "elect through *sanctification* of the Spirit," which implies their own concurrent agency; and by another, to be "chosen unto salvation through sanctification of the Spirit and *belief of the truth*," a text in which the vital element of that concurrent agency—namely, faith—is positively expressed. (1 Pet. i. 2; 2 Thess. ii. 13.) God's end in Christian election, in addition to his supreme and infinitely benevolent end, "the praise of his glorious grace," is twofold; as in the case of Israel, it is an election to peculiar privileges and to peculiar duties. Christians are elected to peculiar privileges—namely, forgiveness here and eternal glory hereafter; unto forgiveness here, for they are said to be "Elect *unto* the sprinkling of the blood of Jesus Christ;" and unto glory hereafter, for they are farther said to be "chosen to salvation," and to be chosen "heirs of the kingdom which God hath promised to them that love him." (1 Pet. i. 2; James ii. 5.) And Christians are chosen to peculiar duties: they are said to be "elected *unto* obedience," and to be "chosen that they should be holy and without blame before God." (1 Pet. i. 2; Eph. i. 4.) To these gracious and glorious ends the believer is elected, not only in consideration of being a believer, but, as already proved, by means of his believing, as the vital element of the human agency that must here concur with the divine; and as faith is the instrument of his justification, regeneration, and progressive sanctification, it is, by virtue of this, and all its other developments, the instrument of the Christian's progressive separation from the world. Hence he is commanded to "make his calling and election sure" (2 Pet. i. 10); the sureness here inculcated being, as the original shows, an objective confirmation, or a making sure of the election itself, and not a subjective certainty, or a sureness merely in the mind, which, moreover, on predestination principles, it were very hard to attain.

On the subject of election, accordingly, our views present a marked and decided contrast to those of the Westminster theology. The election we hold is not unconditional, but conditional; not an absolute decree, but a selecting process; not a thing of eternity, but a thing of time; not an election to

faith, but an election *through* faith, and a result which, accordingly, and as the Apostle Peter expressly declares, it is the duty, and within the power, of every man to secure. *Chosen to faith*: that is the watchword of predestinarians; but not a text can they bring out of the Bible that shall as much as seem to teach any such thing. *Chosen THROUGH faith*: that is our watchword; and our Scripture-vouchers for it are such explicit testimonies as this—"God hath from the beginning chosen you to salvation, *through* sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.)

On the subject of reprobation, we hold the attribution to that God whose name is Love, of an absolute and unconditional decree of reprobation, to be the climax of blasphemy, a *monstrum horrendum* in theology. The one solitary respect in which, on this subject, we agree with Calvin, is in acknowledging the felicity with which he himself characterizes his own doctrine, when he calls the reprobating act, as understood by him, "*decretum horribile*." So revolting is the dogma, that, by modern Calvinists, it is for the most part disowned. And yet nothing is more demonstrable than that, if they hold eternal, personal, and unconditional election, they are bound in consistency to hold all that is essential in the doctrine of absolute reprobation. Whether they choose to retain that phrase or disown it as reprobate, the thing expressed by it essentially remains, so long as the doctrine of unconditional election remains. The predestinating decree can have no side of unconditional brightness for the elect, without an antithetic side of equally unconditional blackness for the non-elect. The latter is the logical correlate, the inseparable shadow of the former; and whether it be conceived of, with the stern old Calvinists, as a thunder-gloom of positive and absolute reprobation, or with their more relenting successors as the chill of a negative but not less absolute, and therefore not less deadly act of preterition, is of little moment, so long as the infinite *virus* of unconditionalism remains.

Rejecting, as we do, the doctrine of unconditional election, we naturally and consistently hold the doctrine of conditional reprobation. The word "reprobate" means disapproved, rejected, condemned; and the original terms have the same

significance. The word *reprobate* occurs but once in the English version of the Old Testament—namely, in Jer. vi. 30; and six times in the New Testament, to which may be added other two passages in which the original occurs—namely, Rom. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5-7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 7, 8. Let these passages be examined in detail, and in every one of them it will be found that, so far from betraying any trace of unconditional reprobation, the reprobation they teach is in every instance conditional, and so far as it respects the final destiny of the sinner, it has its place at the directly opposite pole to that assigned to unconditional reprobation. Instead of passing the sinner's career, its proper place is at the end of his career. It is not the absolute foredooming of any man considered merely as a creature. It is not even the conditional foredooming or actual dooming of a man considered simply as a sinner. It is not even the conditional foredooming or actual dooming of a sinner considered as a Gospel-rejecter. The object of Scripture reprobation, in its ultimate form, is the Gospel-rejecter on whom has been expended the last resources of a wise benevolence, and who is thus reprobated under the character of one who has proved himself incorrigible and finally impenitent. In Jer. vi. 30, the "silver" is not called "reprobate" till "the bellows," in the assaying process, are described as "burnt." In Heb. vi. 7, 8, the ground is not "rejected" and "burned" till it has been often rained on, and after all yielded nothing but "briers and thorns." So in the other passages above named. In so far as reprobation is described as the present condition of sinners, it expresses merely their state as disapproved and condemned, though not as yet finally, on account of their sin. And in so far as it relates to their ultimate destiny, it is described as in no case taking effect till the last and the utmost to prevent it has been done; and it has thus for its sole objects the finally impenitent.

We have thus touched on the main points embraced in our distinctive views. We have endeavored to be explicit; for it is alike our wish and our interest to be understood. In prosecution of this aim, we have necessarily given expression to

much that is not peculiar to ourselves, with the view of bringing out our distinctive sentiments in bolder relief. It only remains to add that we claim to share with our Christian brethren, of every name, on the one hand, in all the rights of free and independent investigation, and, on the other, in all the charities and catholicities of our common faith. As honest and earnest men, we will speak what we believe; but we would ever do our best to "speak the truth in love." At a great price have we purchased our freedom from the bonds of traditional imposition; and having thus bought what we take to be truth, and along with it more enlarged rights of Scripture investigation, we will not sell these advantages for any consideration whatsoever. It is, however, our wish and prayer, and shall be our increasing endeavor, to "keep the unity of the Spirit in the bond of peace." We own and esteem as brethren many who, from culpable ignorance or narrow-mindedness, speak and think of us only as the disseminators of dangerous error. We long and pray for the increased prosperity of the entire Israel of God. From the heart we say, "Peace be within her walls and prosperity within her palaces." "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

## THE CLOSE OF THE VOLUME.

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THIS number closes the second volume, New Series, of the *Theological Medium*. With a liberality which we had not anticipated, the Quarterly has been sustained; and it would be safe to say no other publication issued under the auspices of the Cumberland Presbyterian Church has given more general satisfaction. For the cordial coöperation which we have received from every portion of the Church we feel the most profound gratitude.

The importance of such a publication as the *Theological Medium* can be doubted by no one who has bestowed a thought upon the subject. It is not only an exponent of the Theology and Polity of the Cumberland Presbyterian Church, but it presents a medium through which many able pens—pens, too, that would otherwise remain inactive—may speak to our people. Besides, this publication is a bond of union; for no denomination which keeps its theology well defined and strongly defended can be rent into factions, or disturbed by dangerous heresies.

To our friends everywhere, and to the ministry especially, we look for coöperation. The circulation of the *Medium* is not half as great as it should be; every minister and elder, and a large number of the laymen, should patronize it. We have a system of doctrines that will bear the most rigid scrutiny—a system which is not only commanding the respect of the world, but toward which many of our co-religionists are rapidly tending. Let us, then, press the high vantage-ground which we occupy. In no way, according to our most sincere convictions, can this be done more efficiently than by giving an increased circulation to one of the most important auxiliaries belonging to us—the *Theological Medium*.

Let the ministry, then, see to it that subscriptions are promptly renewed.

## BOOK NOTICES.

*The Collected Writings of James Henley Thornwell, D.D., LL.D.,*  
Late Professor of Theology in the Theological Seminary  
at Columbia, South Carolina. Edited by JOHN B. ADGER,  
D.D., Professor of Ecclesiastical History and Polity in the  
same Seminary. Presbyterian Committee of Publication,  
Richmond, Va.

Of this work two volumes are before us, each containing more than 600 octavo pages. The mechanical execution is well-nigh faultless—it would be an honor to any publishing house in the country. The labor assigned to Dr. Adger was great, but most faithfully has he performed it. In the Preface he thus speaks: "These collected writings of James Henley Thornwell will probably fill six volumes, of which four will contain all his theological works, and be published by the Presbyterian Church in the United States. The remaining two will consist of very valuable *miscellanea*, but it is not yet determined under whose auspices as publishers they shall be given to the public." "Of the four volumes to be issued by the Presbyterian Committee of Publication at Richmond, the first may properly be entitled *Theological*; the second, *Theological and Ethical*; the third, *Theological and Controversial*; the fourth, *Ecclesiastical*." The first volume "contains sixteen Lectures in Theology never before printed, besides three separate articles published during the author's lifetime. All these constitute his discussion of that portion of Theology which relates to God, and to Moral Government essentially considered, or to the same as modified by the Covenant of Works. To this volume, by way of appendix, are added his Inaugural Discourse, his Questions on the Lectures to his classes, his Analysis of Calvin's Institutes, and his Examination Questions thereupon." The second of the two volumes already published contains a discussion of "that portion of Theology which relates to Moral Government as modified by

the Covenant of Grace. These two volumes are not a treatise on theology written by our distinguished professor, but consist of all that he left behind him upon those topics, gathered together since his decease by the hand of friendship, and systematized as well as possible according to his conception of the science of Theology. The sixteen lectures may be reckoned as his very latest productions. Upon some of the topics in the second volume, what we have to present the reader will be some of his earlier writings; there is not one of them, however, but bears the same impress of genius—not one of them but is instinct with the same unction of the Spirit of truth and love. Accompanying what the second volume contains upon the Doctrines of Grace, there will be found a partial discussion of the morals which necessarily flow out of those doctrines. Dr. Thornwell did not write on the other two departments of ethics—Justice and Benevolence—but he wrote and published a separate volume of seven Discourses on Truth. The place assigned to them in this collection of all his writings is judged to be logically the most suitable one. The third volume will contain an elaborate discussion of the Canon, the Authority of Scripture, Papal Infallibility, the Mass, the Validity of Popish Baptism, and the claims of the Romish Church to be reckoned any Church at all." "In the fourth volume will be gathered whatever else Dr. Thornwell has left behind him touching the question of the Church."

Dr. Thornwell was, *ex confesso*, one of the greatest intellects in the Presbyterian Church. He was a profound scholar, a vigorous thinker, a fine lecturer, and a powerful preacher. Before the Church was severed in twain, Dr. Thornwell frequently met in debate, in the General Assembly, the most gifted men of his day; but never did he encounter one who was his equal. Such too, was, we believe, the universal sentiment of the whole Church.

From some of the theological views of our distinguished author we of course dissent; but while this is true, we find much to admire. Indeed, we would be delighted to see a copy of this most able work in the library of every minister connected with our own Church. No one can fail to be interested in the profound, yet lucid, discussions of so learned a

theologian. Every sentence is weighty, but not one of them is dull. In short, it is a work not for the library-shelf, but for the table—a work containing models of finished rhetoric, of exhaustive thought, and of logical argument.

*Life of John Bunyan, with Notices of his Contemporaries, and Specimens of his Style.* By D. A. HARSHA, M.A. J. B. Lippincott & Co., Philadelphia. 12mo. Pp. 293.

Every thing relating to John Bunyan is interesting to the Christian world. His trials and imprisonments in defense of Non-conformity will be forever memorable in the history of the Church of Jesus Christ, while his noble allegory, the "Pilgrim's Progress," will be read and admired from age to age. His life certainly furnishes one of the noblest examples of Christian heroism that the world has ever known. For twelve long years he remained in a dismal dungeon, but neither persecution nor punishment could induce him to forsake his religion.

Without doubt Bunyan is the most popular religious writer in the English language. His style is simple, racy, strong, pungent—embodying, in an eminent degree, the beauties of the Saxon tongue. He excels particularly in the descriptive and narrative style. He was a close student of the book of Nature, and a careful observer of human actions. His writings show that he was a great lover of the beautiful and sublime in the natural world.

As a preacher he was preëminently scriptural. His expositions of the Bible were rich, varied, and copious; and this was one of the great secrets of his power. Macaulay says, "His knowledge of the Bible was such that he might be called a living Concordance."

The book should be in every library in the land.

*Behind the Bars.* Lee & Shepard, Boston. 8vo. Pp. 356.  
For sale at A. Setliff's book-store, Nashville, Tenn.

The object of this book is to point out the errors which exist in the management of asylums for the insane. The work is thoroughly original, for nothing of the kind, so far as we know, has ever been attempted before. It is written, too, in the kindest spirit toward all persons and all interests con-

cerned. In spite of modern civilization, the number of those connected with the insane by family ties, or friendly relations, is astonishingly large. To all such, and, indeed, to every one who may wish to read a very interesting book, we commend the work before us.

*The Christian Pastorate: its Character, Responsibilities, and Duties.*  
By DANIEL P. KIDDER, D.D. Hitchcock & Holden, Cincinnati, Ohio. 8vo. Pp. 568.

Dr. Kidder is one of the ablest ministers connected with the Methodist Church, North. He is a man of learning, experience, and piety; he, therefore, has a right to be heard. We have examined several works of the kind; but we do not hesitate to say that the one before us is the best we have seen. No minister can read it without profit to himself and to his flock. All the duties of the pastor are presented in detail; and much excellent advice is given, which, if followed, could not fail to make the Church of Jesus Christ more efficient. To the young and inexperienced pastor, the work is invaluable.

*Art: its Laws, and the Reasons for Them, Collected, Considered, and Arranged for General and Educational Purposes.* By SAMUEL P. LONG, Counselor at Law, Student of the English Royal Academy, and Pupil of the late Gilbert Stuart Newton, Esq., R.A. Lee & Shepard, Boston. 8vo. Pp. 248. A. Setliff, Nashville.

This is a charming book, gotten up in the very best style, and most beautifully illustrated. Instead of confusing the mind with unnecessary details, the work enters at once upon the discussion and exposition of the principles which underlie all Art criticism, and without the knowledge of which there can be no independent judgment of the works of the great masters, or even of those of inferior merit. As a general statement, in the academies and colleges of this country little or no instruction is given in what we call the Fine Arts; and, if, after leaving school, one wishes to learn something of these subjects, he is obliged to pick it here and there, as he can find it in various volumes. For this reason, the work under consideration is particularly valuable; it condenses into a

small volume all that we wish to know. The truth is, it should be a text-book in all our schools.

*The Sword and Garment.* By Rev. L. T. TOWNSEND, Professor in Boston Theological Seminary. Lee & Shepard, Boston. 8vo. Pp. 238. For sale by A. Setliff, Nashville.

The author is a minister in the Methodist Episcopal Church, North. For many a day we have not read a more interesting book. It is a masterly plea for higher culture in the ministry; and we would that it could be placed in the hands of all probationers for the ministry of every evangelical Church. The day of sentiment and enthusiasm is over. There is no Peter the Hermit who can, in this age, collect an army of sixty thousand with which to march upon Jerusalem. Ordination papers will now avail but little unless they represent something. Thorough preparation is not, therefore, a mere matter of choice with the ministry of this day: it is one of necessity. Politics, literature, science, and false religions, are in deadly strife to gain the predominating influence in the world. There is no limit to the energy and devotion with which each is vying with the other for supremacy. Is the evangelical pulpit meanwhile to slumber? In this age of universal requirements and conditions, it is not to be expected that God will work unnecessary miracles upon unsuitable materials, or place premiums upon ignorance and indolence.

*The Two Prophets, Daniel and Jonah.* By A. J. BAIRD, D.D. Board of Publication of the Cumberland Presbyterian Church, Nashville, Tenn. 18mo. Pp. 149.

This volume is the first number of a series of Sunday-school books now in course of publication by the Board of Publication of the Cumberland Presbyterian Church, to be called the "Gem Library." The book is gotten up in the best style; and we are greatly obliged to the author for repairing to the Bible, the great source of light and truth, for his theme. With the great majority of books written for the young we have no patience. Many of them are positively false in their religious teaching. The most of them are bio-

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